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CANADIAN JEWISH REVIEW

VOL. XLVIII GARDENVALE, QUEBEC, APRIL 1, 1966 No. 27

Passover

1966—5726

The Canadian English-Jewish Weekly

Quebec *The Maritimes* *Ontario*

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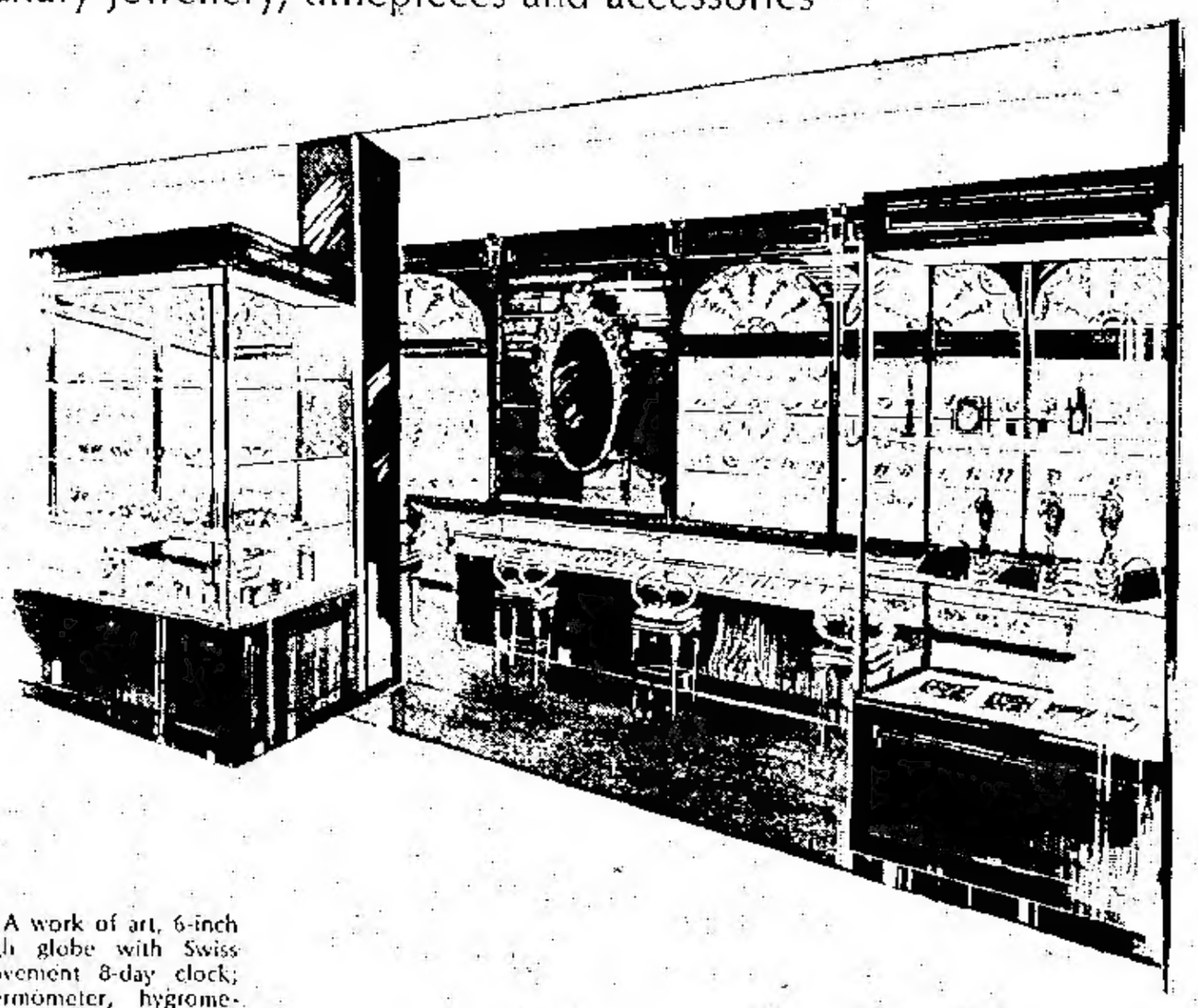

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CANADIAN JEWISH REVIEW

VOL. XLVIII GARDENVALE, QUEBEC, APRIL 1, 1966 No. 27

THIS PASSOVER IS DIFFERENT

This present Passover is different from any other Passover. That the Jews of the Soviet Union may know that they have not been forgotten, the American Jewish Conference On Soviet Jewry, an association of twenty-four top national American Jewish organizations seeking the elimination of injustices imposed upon Soviet Jewry, urges that the following statement be read at the Seders of every American Jewish household, which means every Canadian Jewish household as well:

"This is the matzoh of oppression."

"The leader of the service adds the following comments when distributing the matzoh after the blessing over the matzoh. He lifts a matzoh, sets it aside and says:

"We set aside this 'lechem oni'—this matzoh of oppression — to remember the three million Jews of the Soviet Union. Most of them cannot have matzoh on their Seder tables tonight. Conceive of Passover without matzoh—without that visible reminder of our flight from slavery.

"Think of Soviet Jews! They cannot learn of their Jewish past and hand it down to their children. They cannot learn the languages of their fathers and hand them down to their children. They cannot teach their children to be their teachers, their rabbis.

"They can only sit in silence and become invisible. We shall be their voice, and our voices shall be joined by thousands of men of conscience aroused by the injustice imposed on Soviet Jews. Then shall they know that they have not been forgotten, and they that sit in darkness shall yet see a great light."

Recently, Richard J. Needham, in his distinguished column in the Globe and Mail, of Toronto, ran a contest for descriptions of favorite heroes or heroines of the writers. This one was by Douglas Millstone, aged fifteen years:

"Though he lived many centuries ago, my hero is Moses. He led a life so different that I wish mine could be the same. Even though he was discovered by the Pharaoh's daughter, he gave up a life of royalty to try and save his people. He had the courage to defy the Pharaoh in defense of the Hebrews, and yet many times it took great courage to plead with God because of sins they had committed. It would seem now only secondary that he was the leader of an entire nation. He was truly a great man."

Nobody was ever bigger than Moses. He was bigger than big, he was tremendous, a giant personality that forever towers and towers. He never grows smaller or small but whenever people are talking about freedom, any people anywhere in the world, there Moses is, eternally distinguished from all other men who ever lived. He was never meant to be just for the Jews alone, and all the talk you hear about charters of freedom and liberty for all men, no matter what their color or faith, goes right back to Moses who could see farther and understand more than anybody else.

In legends of the Israelitish group whose destiny it was to lead humanity into spiritual enlightenment, and whose mission it is to do that into many tomorrows, Moses was strong, beautiful, powerful, and magnificent. Heaven and earth were created for his sake. He was so prominent a figure that his authority was equal to that of an entire sanhedrin of seventy-one or even of all of Israel! It was claimed that while all the other prophets beheld their vision as through nine spectacles, Moses could see his through one clear, finely ground glass.

For all that, Moses was more meek than any other man. God said to him: "How long will thou count thyself so lowly? The time is ready for thee. Thou art the man for it." Whenever the time has been ready and there were men to act as liberators against tyranny there has dwelt the deathless imprint of the personality of Moses and the spirit of the Exodus from Egypt which the Jews commemorate now.

Far beyond the place where Moses died and the people he preserved from serfdom, "His sepulcher is from the rising of the sun to the setting thereof, and from the south to the confines of the north; all the world is his sepulcher." Maybe that is because Moses, who was reared as an aristocrat at the Egyptian court, helped any one who bore too heavy a burden or was too weak for his work and believed that no man had the right to possess another in slavery and that every man should be free from servitude to attain physical, intellectual, and spiritual benefits to the full extent of his ability.

Over all of their history the Jews have known Moses as their outstanding character, and burned into their group consciousness is the freedom idea. Nothing is so important as the going out of Egypt and each Jew at this Passover time of commemoration must not only remember it and talk about it but he must feel that he is an actual part of it. It was not for nothing that Moses freed the Israelites from persecution and oppression and led them to Sinai. There they were to receive the moral laws which meant a new religious outlook, the laws which were unchangeable for a moral life that would be in keeping with divine approval. "Let my people go that they may serve Me." First they had to be free.

The laws they received were to regulate human relations. These laws were characterized by their humanitarianism. They had things to say about the treatment of the weak, the defenceless, the widow, the orphan, the slave, the stranger. Through the genius of Moses, the Israelites were united by their devotion to a God who was a God of equality and of freedom. It was far beyond the vision of primitive peoples, among whom life was so cruel and harsh, for the Israelites to be commanded: "Ye shall not oppress a stranger, for ye know the heart of the stranger, seeing ye were strangers in the land of Egypt," and it is still far too early for the Jews to regard such a lesson as learned by the world even today.

The significance of Passover rests on the first of the Ten Commandments, "I am the Lord thy God Who brought thee out of the land of Egypt, out of the house of bondage." Such a God is a God of freedom and that comes first. All the other values depend upon freedom. It is the foundation stone of human development. Only under freedom is the human personality sacred.

Passover feeds and encourages the desire to be free and to free the slaves wherever they are and under whatever guise they live. It is Jewish to hate oppression and tyranny and to suffer with those who endure these things, whoever and wherever they are. Hatred of injustice is the eternal mark that was left by the Egyptian oppression and which every Passover means to deepen, lest the lesson of Passover be forgotten.

The Jews keep open house on Passover eve when all those who hunger are invited to come and eat. Many millions are hungry now and cannot come, but the invitation is a gesture of universal sympathy and solidarity with them and an expression of dread as well because it is through hunger that men are led into slavery, and Egypt is not just a country but any place where some men want to clamp others in chains.

Today forces of Egyptian darkness seek through racial antagonism to frustrate the realization of the great dream of human brotherhood which democracies inherit from the Jews. Noisy demagogues treasure latent embers of hate and shout mocking contradictions at the ideals upon which democracies rest and for which so many lives were given. All over the world reaction is organizing to substitute democracy with ruthless government by decree. Will patriots sit idle and silent before this planned attack on freedom? Passover is the time to ask.

f.f.c.

THE NUMBER-ONE JEWISH PROBLEM IS INTERNAL; THE FIGHT FOR JEWISH IDENTITY IS A HUNDRED TIMES MORE IMPORTANT THAN THE FIGHT AGAINST ANTI-SEMITISM

Opening Address to the Recent Sessions of the Zionist General Council of the Jewish Agency – World Zionist Organization, held in Jerusalem, Israel

By Dr. Nahum Goldmann, President of the World Zionist Organization

This session of the Zionist General Council is a continuation of the last Zionist Congress. It was authorized to exercise the main function of the Congress, to elect the new Executive, and this election will be especially significant this time as I hope that, for the first time, Zionist leaders not affiliated to any Zionist parties will be elected to the Executive. This will indicate the beginning of a basic change in the structure of the movement which I hope, once the Commission on Reorganization has finished its work, will lead to many farther-reaching consequences.

The last Congress, as you know, was held under the slogan "Panim Lagolah". I think the slogan was justified but it is necessary to do away with misunderstandings and distortions in the interpretation of this slogan. It does not mean a lessening of our interest and our sense of responsibility for the building up of Israel, which is one of the two basic tasks of the Zionist movement.

But it does mean that we will have, in addition to this task, of cooperating with the people and the Government of Israel in building the country, to devote more and more attention to securing the Jewish survival in the Diaspora and utilizing the new values and the new civilization which is being created in Israel for this task, and to justify the "raison d'ètre" of Israel, which is not just to have a State but to use this State as the main instrument for Jewish survival.

The problem of securing the Jewish identity and creative future for the Jewish communities in the world, whose majority lives in the Diaspora (Dispersion) and will, despite all necessary increasing efforts to enlarge immigration also from the free countries into Israel, remain in the Diaspora in the near future, is becoming from day to day more urgent. All facts and figures one learns about the internal position of Jewish communities, be it in Eastern or Western Europe, be it in Latin America or other parts of the world, indicate that the strong anonymous tendencies to disintegration and assimilation are growing in depth and in size with every year.

My repeated warning that the danger to Jewish survival resulting from the integration of the Jewish communities into the life of the peoples among whom they live is greater than any danger which emanated from external threats, from anti-Semitism and persecution in past periods, is being justified more and more by the facts of our situation in the Diaspora.

Here, too, I must destroy a distortion of my warning. Its meaning is not that I regret this integration and the emancipation of the Jewish communities, and that I would want the Jewish people to go back to the segregated life of the ghetto. I always stressed the fact that historical processes cannot be reversed and that, once our century-old fight for equality of rights and emancipation has been won, it would be senseless to try to go back to the situation of Jewish ghetto life.

But at the same time it is our duty to take note of the inevitable consequences of this integration and the permanent danger of losing Jewish consciousness and identity of a large part of the future generations. There is no greater and graver problem for our generation than this.

People living a full Jewish life in Israel cannot easily understand the seriousness of this threat, but all inquiries made, all figures obtained, all impressions gained in moving around among Jewish communities, confirm the seriousness of this tendency which cannot be over-estimated. The real problem today, for tens of thousands of Jewish intellectuals and for the better part of Jewish youth is the creation of challenges and motivations for them to remain Jews and to identify themselves with the destiny of the Jewish people.

Those who live within the framework of Jewish Orthodoxy have the answer to this problem, but the majority who does not, lack this challenge. On the one hand we live in a period of great revolutionary changes, maybe the most revolutionary period of human history, both by the weight of its problems and the size of the revolutionary process which comprises the whole human race. Such a period is by its nature full of great ideals and challenges, especially to young and idealistic people.

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An Impartial Medium for the Dissemination of Jewish News and Views
MEMBER AUDIT BUREAU OF CIRCULATIONS
PUBLISHED BY THE CANADIAN JEWISH REVIEW LIMITED
George W. Cohen, Founder

Phone: VIctor 9-1194
Room 532, 1500 Stanley Street, Montreal

Phone: EMpire 4-1436
Room 304, 6 Adelaide Street East, Toronto

Authorized as second class mail by Post Office Department, Ottawa, and for payment of postage in cash.
Subscription $2 per year; $3 for two years. United States $3 per year; $5 for two years. Single copy, 10 cents.

Florence Freedlander Cohen, *Editor*
Suzann F. Cohen, *Advertising Manager*

I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

APRIL 1, 1966 VOL. XLVIII, No. 27
Publication Office Gardenvale, Quebec

pressed peoples to be free and independent, the cry for full emancipation of suppressed minorities like the Negroes in the United States and in other parts of the world, the great social problems raised by the Communist revolution – all these are challenges which naturally attract the better part of Jewish youth and the idealistic elements of Jewish intellectuals.

On the other hand, Jewish life does not offer, in its present structure and character, equal challenges. Since the great centers of Central and Eastern European Jewry have been destroyed in the Nazi period, and hundreds of thousands of Jewish intellectuals and possible creators of new Jewish values perished with the six million, Jewish life became poor in ideals and idealistic slogans.

It is, in its larger part, based on fund-raising and fight for prestige and positions, and has therefore eliminated intellectuals from leading positions in Jewish life, and cannot, as it presents itself today, compete with the tremendous challenges the non-Jewish world offers today to the young Jews.

Unless we will succeed in changing the structure and the image of the Jewish life, bring in the tens of thousands of intellectuals we possess all over the world, give to the Jewish people again the humanistic and idealistic character it used to have, making it a partner in the fight for human rights and social justice, we will not succeed in securing the Jewishness of large parts of Jewish generations in the future.

This task demands a re-thinking of all our priorities, a radical change in the character of Jewish leadership and a reformulating of programs and Jewish policies in the Diaspora. The number-one problem is this internal one, and no more the fight against external dangers, however watchful we must remain to protect our rights. The fight for Jewish identity is a hundred times more important than the fight against anti-Semitism, and cultural and educational problems have to get priority as compared with purely political problems.

Here is where the role and the historical "raison d'être" of Israel come in. After the destruction of the great Jewish centers of Europe with its creativeness and the inspiration it gave to all parts of the Jewish world, Israel, is today the main center for taking over this role. There cannot be any greater challenge to Jewish youth and idealistic Jews than to take a hand in building the new civilization and the new society which is beginning to develop in Israel.

There is no greater task for Israel than this one. This represents its real aim and the real "raison d'être" for its existence and the justification for all the demands which it puts on Jewish communities, asking them to share the responsibility for Israel's future. It is obvious that, in order to play this role, Israel has to become a country with an image which attracts and impresses young Jews.

It cannot be a small State like other small states. It must try to implement the specific character of Jewish history, the uniqueness of our destiny and of our character as a people, and be a country and a civilization which inspires Jews in the Diaspora and commands not only their respect and their love but generates their sense of duty to be co-responsible for Israel. This task, to utilize Israel as the main challenge for the Jewish people, to tie up Jewish communi-

(Continued on Page Seventy-Six)

Where do you stand now when it comes to planned financial security?

Mr. Robert: I think I'm in good shape, what with all my insurance policies, company pension, and Canada Pension.

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Mr. Robert: Is there some kind of pamphlet I can write for?

Interviewer: No. Planned Security is a program requiring the help and advice of an expert in this field.

Mr. Robert: Not a "do-it-yourself kit," eh?

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THE STRANGE STORY OF A MARRANO PASSOVER SEDER IN THE YEAR 1503

By Nathan B. Joseph, in Viewpoint

The story that I have to tell is a strange one that takes place at a time of great crisis and travail in the life of the Jewish People.

If we will but permit ourselves to pause and reflect: before us, as though it were yesterday, does pass and repass, each and every incident in the history of our People. Even more: at times, in our imaginations, we find ourselves part of that history, so closely are our hearts and minds interwoven with the past.

Have we not all, at some time in our imaginative memories, descended Mount Sinai with the patriarch Moses, even as the children of Israel danced around the Golden Calf?

Have we not also crossed the Red Sea on dry land, with the walls of water stayed on either side of us?

Yes, have we not blown the very trumpets as the Walls of Jericho fell?

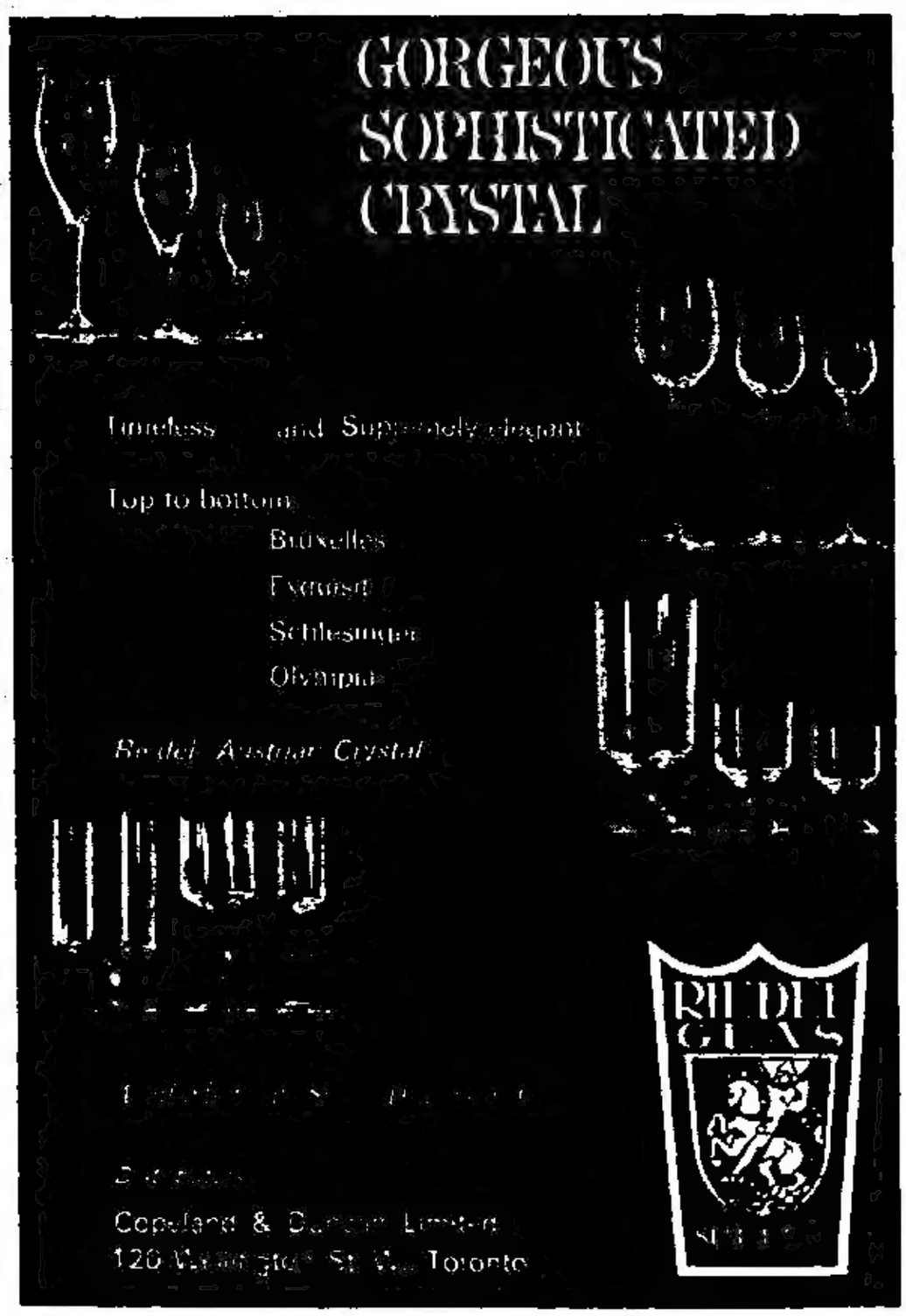
And it is in this mood that I want to take you, with your hearts and minds and imaginations, backward in the centuries of time, to the year 1503; to a still-medieval Spain. Isabella occupies the throne. By her side is her consort, Ferdinand.

As rulers, they are mere puppets, obeying to the letter the religious edicts of Rome. For almost twenty years the dreaded Inquisition has been in power. Legally, there is not a Jew left in Spain. As heretics, they have either been massacred or have fled. Those who chose to remain have been baptised and converted to the Church.

My story concerns a very small number of these apparently-converted Jews, or Marranos, as they were called, who, outwardly, had accepted Catholicism rather than death, but who, inwardly, had remained steadfast to the faith of their fathers.

And on this night of which my story tells, the moon was full in the heavens, for it was the night of the Paschal moon, the first Eve of Passover.

Come with me now to where my story really takes place; to the house of Don Salvadore Rodriguez, in the City of Vivero. (The house is Moorish in architecture, but large, well-furnished, comfortable.)



Here, his ancestors had lived for hundreds of years.

Salvadore Rodriguez was a successful man in the world of commerce. Vivero stood on the banks of the Rio de Vivero, which led to the Bay of Biscay, gateway to the trade routes of Europe and Asia. To Vivero, his argosies brought rare foods and spices for which there was always a ready and eager demand.

Salvadore Rodriguez was also a good man, well-known among his own people for his kindliness and charitableness. Because of his profound knowledge, wisdom and learning, he was a sage among men, the recognized leader of the Marrano Jews of Vivero.

As we enter the Rodriguez home there is no one to be seen in the spacious front room, but hushed voices are heard in the cellar below. As we descend the stairway, through the trapdoor, we see, in the flickering candlelight, that a large table is being arranged for a Seder. Salvadore Rodriguez and his wife move around quietly as they go about their work of preparation.

And now, the guests begin to arrive. First, is Don Manuel Pereires and his family. Then the Habibs, the Mendozas, the Raphaels, and finally, the Harraris. The head of each family bears a gift for the Seder table beneath his cape so that due honor might be given to the Festival: this one with wine; another with fruit; a third with oil.

And now, Salvadore Rodriguez and his wife have almost completed their preparation of the Seder Table, and stand together, making sure that everything is in readiness. Yes, the goblets have been filled with wine: wine that Donna Rodriguez has made herself, secretly, and specially for the Festival. There are the bitter herbs and the shank bone of a lamb. The roasted egg, the *harosheth,* are all in their proper positions.

The correct number of chairs surround the table and cushions have been provided for the menfolk. The hand-written Haggadahs, so carefully hidden for the past year, have been placed around the table.

But that which makes the Passover different from all other Festivals is still not there. They must await the arrival of the unleavened bread! They were being baked in a newly-discovered crypt which the Marranos had found and from which place they were being distributed. The mission for bringing them had been entrusted to Phillipe, the son, and only other member of the Rodriguez household.

Within the cellar, they wait for him. Anxiously. By this time, he should have returned. The minutes pass slowly. Why does he take so long? The nerve-wracking minutes lengthen into an hour. The same dread thought strikes at all their hearts. Something has gone wrong! Their eyes turn upward to where they hope to first hear his footstep. Their ears strain for the slightest possible sound and then, suddenly, someone running in the street above — — running — — desperately!

Below, only Donna Rodriguez speaks, her voice, filled with anguish: "It is Phillipe!"

But now in the distance and coming closer, the sounds of many footsteps and of steel! Soldiers!! The scene above, though hidden from them, becomes all too clear to them. It is Phillipe whom they are hunting.

The tumult above them grows louder and louder, then passes and fades into the distance.

Minutes pass; minutes that wrack their very souls. And then, ever so quietly, a familiar knock, and then a key being turned in the door above. How glad they are to see him, this handsome, swarthy youth. How jubilant he is! Carefully, he brings forth the pieces of unleavened bread from beneath his cape. They are crude, ill-shapen, but they are unleavened!

As they listen, he tells of his escape. The entire Vivero garrison has been called out. They are searching everywhere and everyone, if they have the slightest reason for suspicion, for they know it is the night of the Paschal Feast.

He was returning home, when a group of soldiers, in the distance, saw him and came toward him. Making up his mind quickly, before they were close enough to recognize him, he turned and ran. He heard them, in hot pursuit, but at last, somehow, he had managed to escape them.

How thankful they were! Too well they knew the inevitable consequences of his capture, should it have been proven that the unleavened bread was, or had been, in his possession. First, there would be the accusation of Judaizing, then imprisonment, until the Inquisition held its next *Auto de Fe,* with its bizarre processions, gay banners and hymnal singings. There would then follow the trial by the Grand Inquisitor, with the verdict: Death!

But these were people who lived in jeopardy every moment of their lives, and now that the immediate danger had seemed to have passed, they tried to put the incident out of their minds.

The unleavened bread is now placed upon the table, they have taken their seats and commence

their service to the Glory of God.

Salvadore Rodriguez, at the head of the table, has pronounced the *Kiddush*, and Manrico Hartari, the youngest boy present, has asked the *Four Questions* with the correct Sephardic intonation, when, without warning, the sound of soldiers returning. They were still searching for the prey that had eluded them. But this time they did not all pass by! Several still remained near the house. The clatter of their steel could be heard plainly.

The Service below is stopped. The same thought goes through all their minds as they recall Phillipe's words. Is this a search party? If so, they are lost! Even though they realize that darkness will give them no greater protection, the candles are extinguished immediately.

During the next few seconds, which to them seem like an eternity, there is absolute silence around the table, as though each one is afraid that the slightest sound will betray their presence. This silence, which they can now almost feel, comes suddenly to a shattering end!

There is a loud knock on the door above! It was all over! They were discovered! To delay answering the knock would only heighten suspicion and it was impossible in a few moments to destroy all signs of the Paschal Feast and all the other festival preparations that had been made.

And now, there is another knock and another! It was the Iron Fist! The summons of the Grand Inquisitor!! Each one knew what it meant. The same fate awaited them all.

Salvadore Rodriguez knew that he must now act very quickly. There was still one, last, possible hope. He must try to make them believe that he was alone in the house. After warning them all not to make slightest sound, he lit a candle and climbed the stairs.

Quietly, he closed the trapdoor and covered it with the usual, medium-sized, oriental rug. The shutters were down over the windows and he knew that he could not be seen from the outside. He crossed the room and opened the door.

They stood there, in the doorway, three of them, their swords and armor gleaming in the brilliant moonight. Salvadore Rodriguez bowed his respects. They did not even look around the room as they entered, but fixed their gaze on him, immediately.

One of them spoke: "Are you alone?"

Before he could reply there came the muffled sound of a frightened child crying in the darkness below. His heart sank within him. The last, possible chance was gone.

The soldiers looked at one another, triumphantly. "Are there others down below?"

There was only one possible answer. "Yes."

He uttered the word so quietly that he could hardly be heard.

"You will lead the way to them."

Refusal was useless. Salvadore Rodriguez uncovered, and opened the trap-door and descended the stairs. They followed! The flickering candle threw leaping, grotesque shadows around the room. They were still seated around the table. Not a thing had been moved. They would show no fear. They would remain steadfast to the end.

The three soldiers stood eyeing the table. The same one spoke again: "Is this the Passover Feast that you celebrate?"

Strange: there was no accusation in his voice.

"Yes. It is." The three smiled at one another.

None in the room could believe his ears as the soldier spoke again: "We knew that we would find you. We are also of the House of Israel!"

It was not possible in the tongue of man to have been able to tell of the infinite relief of these people. To have been so delivered from certain death. They could hardly believe this good fortune; this miracle.

It was not beyond the realm of possibility that this should have happened. It was known that the Marranos were in every sphere in the life of Sprin; in every branch of the Government, even in the Clergy, and certainly in the Army. But such good fortune!

The incredulous look has now passed from the face of Salvadore Rodriguez and he greets them warmly: "Welcome to my house. You will please join us at our Seder Feast before you go on your way."

They murmured their thanks.

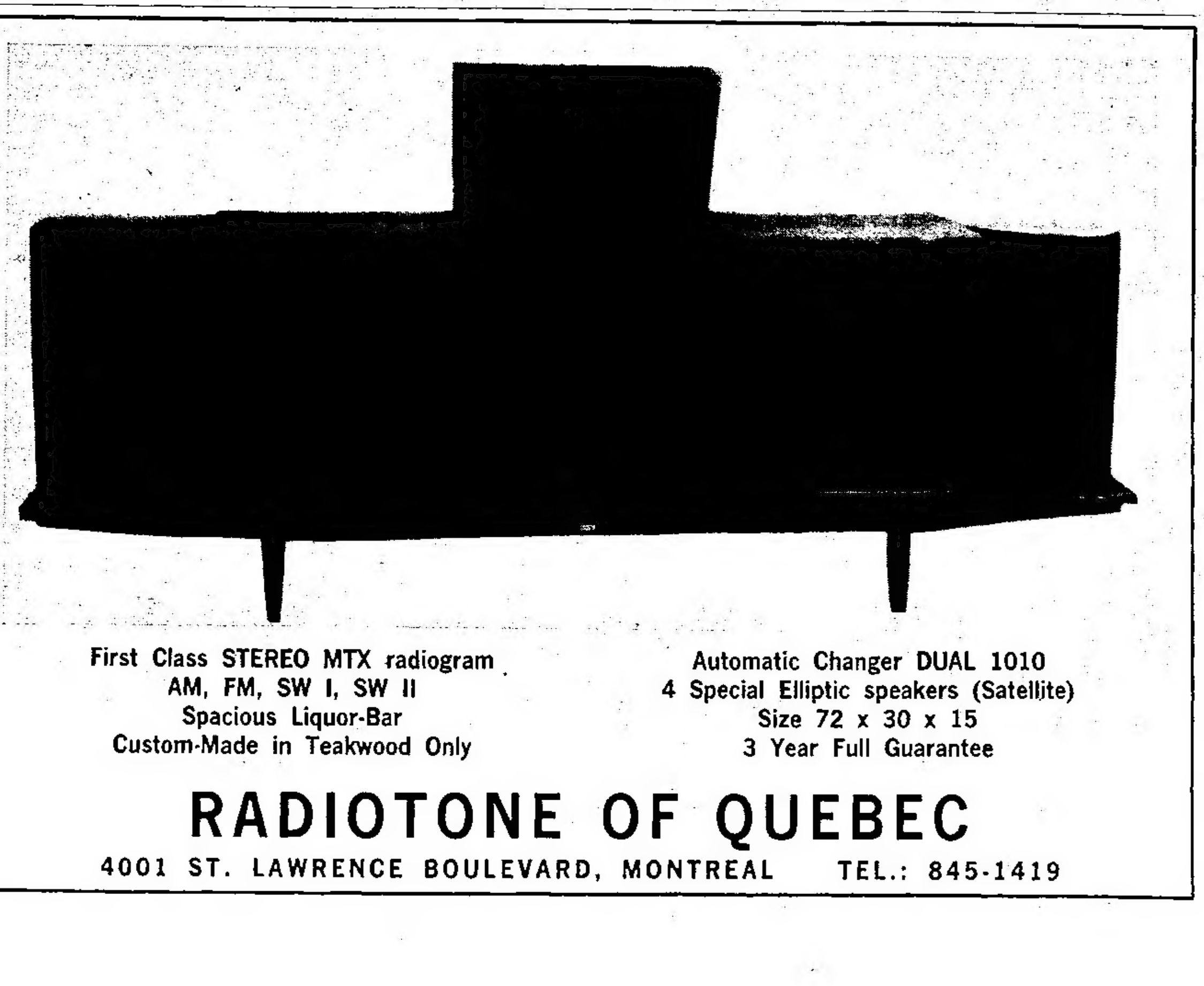
How welcome indeed are they made by all. And now, the candles are re-kindled and the room glows brighter than ever before. The soldiers remove their swords and helmets, wash their hands in the basin of water that Donna Rodriguez brings to them. They don traditional hats and seat themselves at the table on chairs that have been hurriedly placed into position for them.

Once again the Seder continues. How ironic indeed did the next words of the Service sound, but they were recited by all with a zeal and fervor, born of infinite Faith:

"Slaves were we to Pharaoh in Egypt and the Lord brought us forth from thence with a strong hand and an outstretched arm. And if the Most Holy, Blessed be He, had not brought forth our ancestors from Egypt, behold we, and our children, and our children's children would still be slaves to Pharaoh in Egypt".

The first portion of the Service was completed according to the dictates of the Haggadah, and, as the food was served, how brilliant and interesting was the conversation. Even Time itself seemed to stand still. In that brief hour, so many outstanding incidents in the

(Continued on Page Seventy-Seven)



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INCIDENT IN JERUSALEM

By Dan Wakefield, by arrangement with Commentary Magazine. Mr. Wakefield's next book, "Between The Lines", will be published this Spring

The interior of the Hotel Petra, in the Old City section of Jerusalem, had the look of a deserted penny arcade. Above the door was an arch made of alternate red, green, and clear glass panels in the fan-like arrangement that used to decorate the fronts of old nickelodeons. The large colored picture of King Hussein in military uniform that hung on the wall at the end of the large main room could easily have been imagined as the prize to be won for knocking all the milk bottles down in a single pitch. Below it was an expanse of floor made of square white tiles that had been badly scuffed during the five years following the Israel-Arab war when the Hotel Petra was occupied by the Jordanian National Guard. The front desk where the manager sat and the tables at the rear that composed the "dining room" seemed to have been moved in for temporary storage, and failed to make the place look any less empty.

The guests who had come to the Petra for the Easter holidays were religious pilgrims of two varieties: those who had found no room at the hostels and decided to make an exception and "splurge" since it was, after all, a once-in-a-lifetime visit; and those who had found no room at the first-class hotels and decided to make an exception and "rough it," for the same reason. When I booked a room at the Petra for the Easter holidays I fell, at least financially, into the first category of pilgrims, for I went there only after learning that the previously recommended Anglican hospice was filled to capacity. Strictly speaking, though, I was really in neither category, for I was not a bona-fide "pilgrim" at all. I had come to Israel on several free-lance writing assignments, and I wanted to cross the border in order to "see the other side," and one Arab village in particular about which I was doing a story. This village is half in Israel and half in Jordan, divided down the middle by the 1949 armistice line. To go as a reporter through the Mandelbaum Gate, which serves as the frontier crossing between the Israeli and Jordanian sections of Jerusalem, would have meant being prohibited from returning to Israel again, except by way of Cyprus. As a Christian "religious pilgrim," however, I could go four days during the Easter season and come back through the Mandelbaum Gate to the Israeli sector of Jerusalem. This procedure required a certain modification of the truth, but I eased my conscience with the thought that it would serve as some compensation for those long morning hours I had once sacrificed to the Baptist Sunday School in Indianapolis. My application was made and granted, and on the Thursday morning before Easter, after finding there was no more room at the Anglican hospice, I dropped my bag at the Petra.

A group of pilgrims who had arrived before me was huddled around a small coal stove at the front of the hotel, trying to get warm and waiting for the rain to stop. It had started the day before, spoiling the traditional sun-baked appearance of the Old City, and there was still no sign of a letup. I was soaked to the skin from having wandered about looking for the hotel without a guide, and since I was also anxious to look like one of the pilgrims, I joined the group around the stove. A thin, thirtyish man in wrinkled brown slacks and a gray checked, double-breasted jacket, who introduced himself as "an interdenominational missionary" had taken the opportunity to say a few words. He was explaining that Judaism and Islam were at the heart of the misunderstanding between Israel and her Arab neighbors, and only a genuine Christian revival could save the Middle East.

The men in the impromptu audience inspected their fingernails, the women coughed daintily, but the speaker's pale, pinched face remained transfixed. He elaborated, gestured, quoted the Scriptures, repeated himself over and over while the pilgrims sat, unmoved and unmoving, trapped by the rain and the hesitant politeness of strangers who have just been introduced. It was only when the speaker seemed about to catch fire that the affair broke up. The tail of his sagging jacket, which had been partially draped across the top of the stove, began, suddenly, to smoke. A lady screamed, and the audience saw its chance. Chairs were scraped back, exclamations were made, tongues were clicked, and the pilgrims hastily retreated to their separate rooms.

By then, I imagined, I had established myself as an authentic pilgrim, and could risk going about my real business. I turned to the desk where the manager sat, and sized him up as a true native, but sufficiently "Westernized" for one to find some common ground with him. He had the rich, dark complexion of the Arabs, the slim, black mustache of the Arabs, and the tweed suit and short-sleeved sweater of the Imperialists. He looked about thirty years old, and the paunch at his waist was just large enough to make him seem comfortable — and safe. I smiled and asked him how long it took to get to Amman.

"Please, have a seat," he said.

He pushed an extra chair from behind the desk and I sat down while he looked me over.

"There is no holy place in Amman," he said. "Why you want to go to Amman?"

"Well, it's the capital of Jordan, after all. I can only be here a short time and I want to see your country, and—"

"How long are you here?"

"Just for four days."

"Four days? Why not longer?"

"Well, that's all the time I'm allowed to stay. I came over from Israel this—"

The manager's face contorted as if I had jabbed him in the stomach. He no longer looked comfortable — or safe.

"From where have you come?" he asked.

I tried to make the answer sound nonchalant, but it wouldn't come out that way. "Israel," I said, my voice cracking.

"Ah," said the manager, "You've been over in Jewish-held territory."

"I guess I have," I said.

"Why do you go over there?"

I shrugged. "Just trying to see the world, that's all."

"How long are you there?"

"Well, I've been there about a month now, I think."

"A month?"

The manager looked at me as if I'd just confessed to being David Ben-Gurion's nephew.

"Maybe three weeks," I said.

"You like it with the Jews, ah?"

"I'm just traveling, mostly."

"American?"

"Yes."

A sudden but not quite wholehearted smile opened up on the manager's face.

"I know the Americans well," he said. "I used to work for Aramco in Saudi Arabia."

"What do you know!"

My relief was so great I had to restrain myself from saying, "It's a small world."

"I worked four years for Aramco," the manager said, "and I made $250 a month. Americans who did the same work I did make $600 a month."

"Really?"

"Yes. And if one of us Arabs who worked there looked at an American girl—" he stopped, grimaced, and flicked an imaginary

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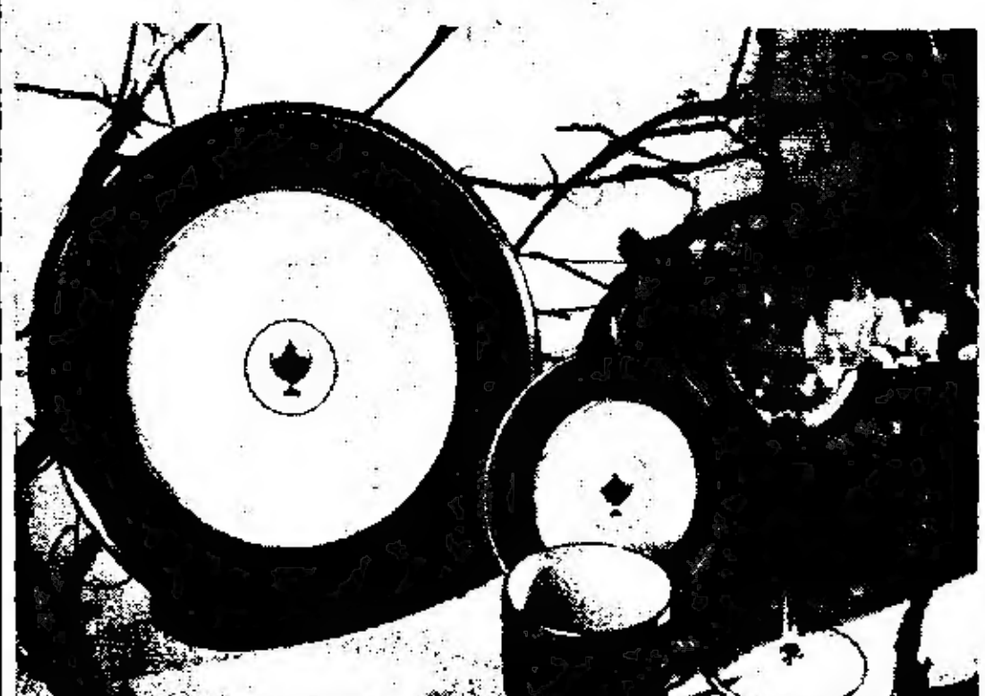

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fly from his sleeve. "Like that – we were fired."

I laughed uneasily and suggested that American girls might not be worth the trouble.

"You married?" asked the manager.

"Not yet."

"You have a girl – on the Jewish side?" he asked.

"Oh no. My girl's in New York."

The chair bumped forward again and my inquisitor was staring me straight in the face.

"There are three million Jews in New York," he said. "Maybe your girl is a Jew?"

"Roman Catholic," I said, and in my eagerness I almost added, "she's a nun."

"That's nice," said the manager, and there was a moment of silent suspicion before he smiled again and said, "Maybe you like to buy her a cross. My friend has a nice souvenir shop here."

"A cross?" I said.

"A cross," said the manager. "All Christian girls like crosses."

"Well, I don't have much money."

"We have very cheap crosses."

I looked at him and he looked at me and there was a moment when we both understood that I was about to be the purchaser of a cross.

The Canawati and Sons Oriental Souvenir Shop, "wholesale and retail, manufacturers of Stars, Crosses, Compacts, Earrings, Holy Bibles, Rosaries, Frames, Brooches, Medals, Cigarette Cases, Lighters, Camels, Crusader's Jackets, Oriental and Real Jewelry, Rings, Antiquities, Ikons, Silver Spoons, Old Daggers, etc . . ." was happy to receive a customer. A handsome young man came forward with eagerly clasped hands, and my manager friend said, "He'd like to see some crosses."

"Crosses – of course!" and the counter was soon spangled with gold crosses inlaid with glass stones, mother-of-pearl crosses draped with silver figures of the agonized Christ, and china crosses clustered with pink-petalled flowers. I moved several of them here and there on the counter like chessmen and the sales clerk showed his teeth and asked, "English?"

"American," the manager answered for me.

"A-mer-i-can," the clerk said. "Sooo–. Perhaps a cloth of Damascus silk?" and a roll of gold and silver yard-goods was flung in my face.

"Just a cross, I think," said the Petra manager.

"I'm afraid I don't have much money," I said.

"Ahh," said the clerk, rolling back the cloth, "I thought perhaps – Americans you know, they are not so much interested any more in religious objects."

He leaned across the counter and whispered confidingly, "We are only a small shop, and we do not depend on Americans. They usually want something very expensive. We usually depend on religious pilgrims."

"Americans, English, it's all the same," said an Arab *effendi* in a red fez who stood at the entrance to the shop rolling a cigarette. "They made the trouble in this part of the world."

The hotel manager nodded in agreement. "It is right, they made the state of the Jews, and that made the war and the killing we have."

The *effendi*, still staring at the street, spat out a bit of tobacco and remarked, "The trouble here, it is all between English and Americans. This is their sport."

I picked up the smallest of the crosses and asked the price.

"Only 15 piasters, sir," said the waiter.

I paid and the hotel manager smiled and said, "I am sure she will like it."

Bearing my cross of respectability (which is after all not so unreasonable at 15 piasters), I asked the hotel manager for directions to the Church of the Holy Sepulchre, just for good measure, and set off into the maze of high-walled streets that run in dark and tangled profusion behind the gates of the Old City. Every street within the gates is dark, but some, like the one I had entered, are darker than the rest, arched with cement extensions of the walls, only letting in the sky at odd intervals where circular holes occur. It was almost noon and the street was thick with shadows, bearded beggars, Arab Legionnaires in their red and white checkered *kafias*, and Moslem women wearing black dresses and black shawls, their heads and faces covered by black veils, moving through the unmindful crowd like apparitions. After walking up and down and into and out of these streets that look so much like one another, lined with fruit markets and open shops selling silk goods, alive with the same sharp odors, loud with the same cries to tourists – "Hello – Hey you – one dollar!" – the eventual exit to a wider world at Damascus Gate was like coming to the last page of a Kafka novel.

En route to Amman I shared a communal cab with two sleeping merchants, a doctor from Beirut, and the *mukhtar* of a village who was going to the capital to sue his cousin, who had added two extra zeros to an IOU for six pounds. I was seated between the doctor and one of the merchants, and since neither of them bothered to wipe off the rain-clouded windows for a glimpse of the Jordanian countryside, I could only sit and stare at the picture of Abdel Nasser that was stuck in the visor above the driver's part of the windshields. As we neared the outskirts of Jericho, however, the doctor began wiping off his window vigorously in order to point out to me the mud huts and rain-soaked tents of the refugee camps; the driver and the *mukhtar* joined him in explaining how these miserable folk had been driven from their land by the Jews, who were, in the words of the doctor, "like a thorn in the eye – every time the eye moves, the thorn pricks. Such a thorn has to be removed.

"By peace or war," the *mukhtar* added, "it makes no difference."

When we had passed the camps, the windows were allowed to cloud up again, the merchants slept on, the *mukhtar* and doctor settled back to smoke, and I was left with only the smile of Colonel Nasser.

(Continued on Page Seventy-Seven)

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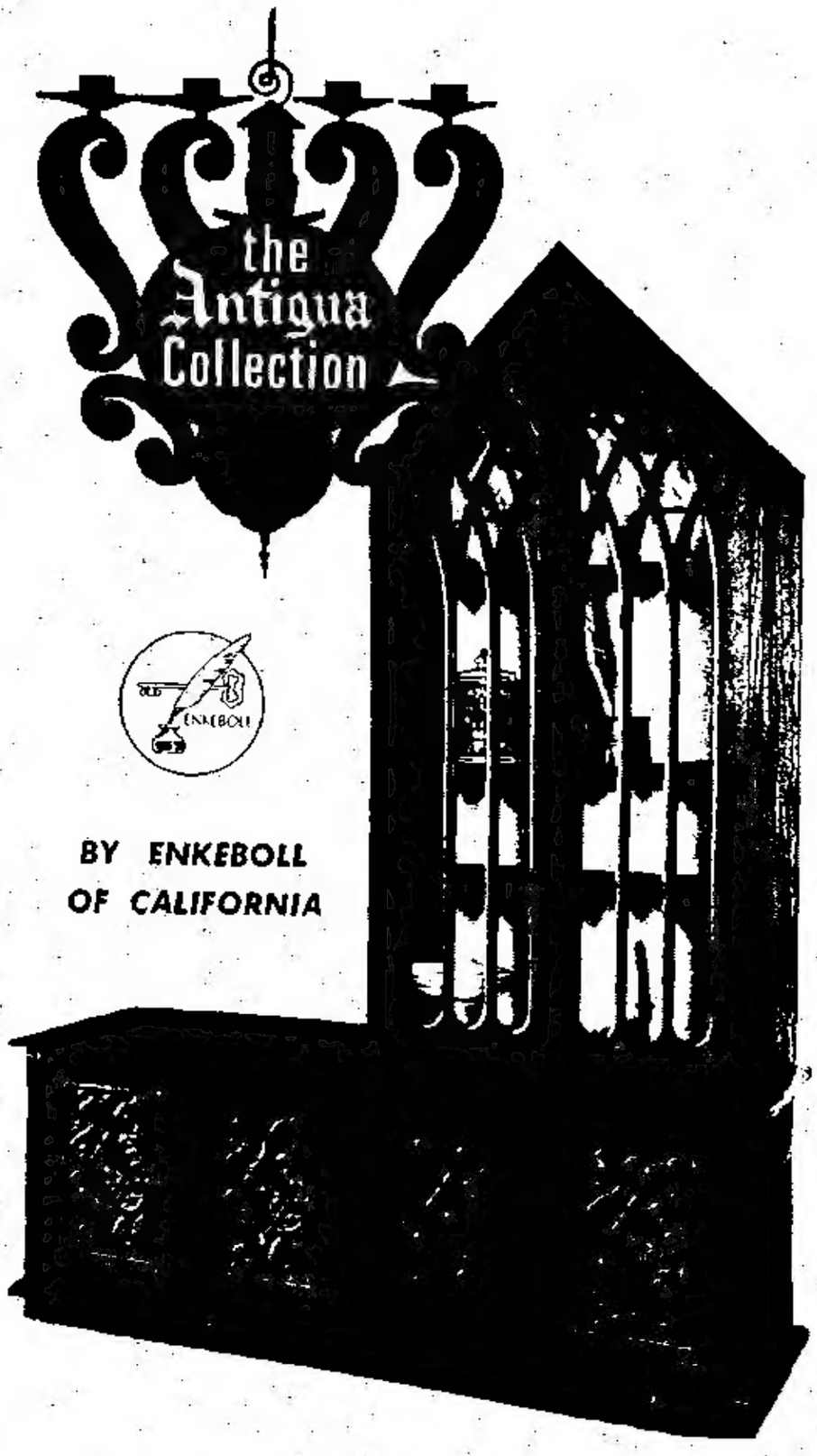

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THE SHULCHAN ARUCH, THE ORAL LAW, ON ITS FOUR-HUNDREDTH ANNIVERSARY

By Rabbi Benjamin Hauer, national executive director of the Mizrachi-Hapoel Hamizrachi of Canada

The year 1965, 5725-26, was proclaimed by the Ministry of Religions in the State of Israel as The Year of the Shulchan Aruch. The proclamation was issued in commemoration of the 400th anniversary of the publication of the first edition of the Shulchan Aruch.

The Ministry of Religions, the Chief Rabbinate of Israel, and the leadership of the World Mizrachi Movement are hopeful that the publications, lectures, and assemblies inaugurated this year in all parts of the world to mark this event, will bring about a renewal of interest in, and a better understanding of, the Shulchan Aruch. Above all, it is their prayerful hope, that, by becoming better acquainted with the Code of Laws, Jews will once again accept it as a basic for daily Jewish living.

Four hundred years have passed since the Shulchan Aruch came off the press of Meir Ben Jacob Parenzo, of Venice, in the years 1564-65. The Shulchan Aruch, which was completed by Caro in the village of Biria, near Safed in the Upper Galilee, in the year 1557, was in reality, a by-product of his "magnum opus" and life's achievement, the Beth Yosef.

This monumental synthetic survey of Jewish law establishes Caro as one of the great Halachists in the history of Judaism. He began to work on it in 1522, many years before he settled in Palestine and he completed it in 1562.

His age was especially distinguished for its great rabbinic authorities. Rabbi Jacob Berab, his renowned teacher, who attempted in vain to re-establish Ordination, paving the way for a reorganization of the Sanhedrin; David Avi Zimra; Levi Ibn Habib; Elijah Mizrachi; Moses di Trani; Samuel di Medina; Joseph Ibn Leb, occupied rabbinates in various centres of the Ottoman Empire.

There was also no lack of codes. From the completion of the Talmud various kinds of codes were compiled, since few copies of the Talmud were in circulation. Of the four codes in existence, the Halachot of Alfasi, the Yad Hachazaka of Maimonides, the Halachot of Asher Ben Yechiel, and the Turim, by his son, Jacob, Caro chose the Turim as his model for arrangement and order of laws.

He saw his commentary on the Turim, the Beth Yosef, as a complete, critical, and systematic survey and digest of the whole corpus of Halachic literature.

Seeing the law not as a stagnant pool but as a fountain of living waters, he felt the need for a new code, written in simple and concise language, including the decisions of later authorities. He states in his introduction:

"I saw that it would be seemly to compile a summary of my commentary on the Turim in clear and concise statements, so that even young students shall become adept in its contents, and thereby the knowledge of God will be accessible to all, and I will be accounted as one of those who turn the many to righteousness."

Though being an intense Cabbalist who even published some of his mystical concepts and experiences, Rabbi Yosef Caro would never allow Cabbalistic considerations to influence Halachic decisions which should be arrived at exclusively by the traditional methods and Talmudic rules of logic.

Symbol of Jewish unity: From the time of its publication, the Shulchan Aruch became a guide to practicing Jews all over the world, uniting them as no other book has done before. Caro states the purpose of this huge undertaking very explicitly in his introduction to Beth Yosef:

"As the days passed and we were exiled from place to place, and troubles came upon us until, because of our sins, the prophecy of Isaiah, and the wisdom of his sages shall be lost, was fulfilled, and the Torah and her students are powerless, for the Torah is now not like two laws but rather like many laws . . ."

He simply wanted to bring about that unity of legal and ritual practice, which is mandatory for the unity and eventual redemption of the people of Israel.

In this Rabbi Caro was successful. The impact of the Shulchan Aruch is unprecedented. It became the valid formulation of practical Judaism that henceforth dominated Israel.

(Continued on Page Seventy-Four)

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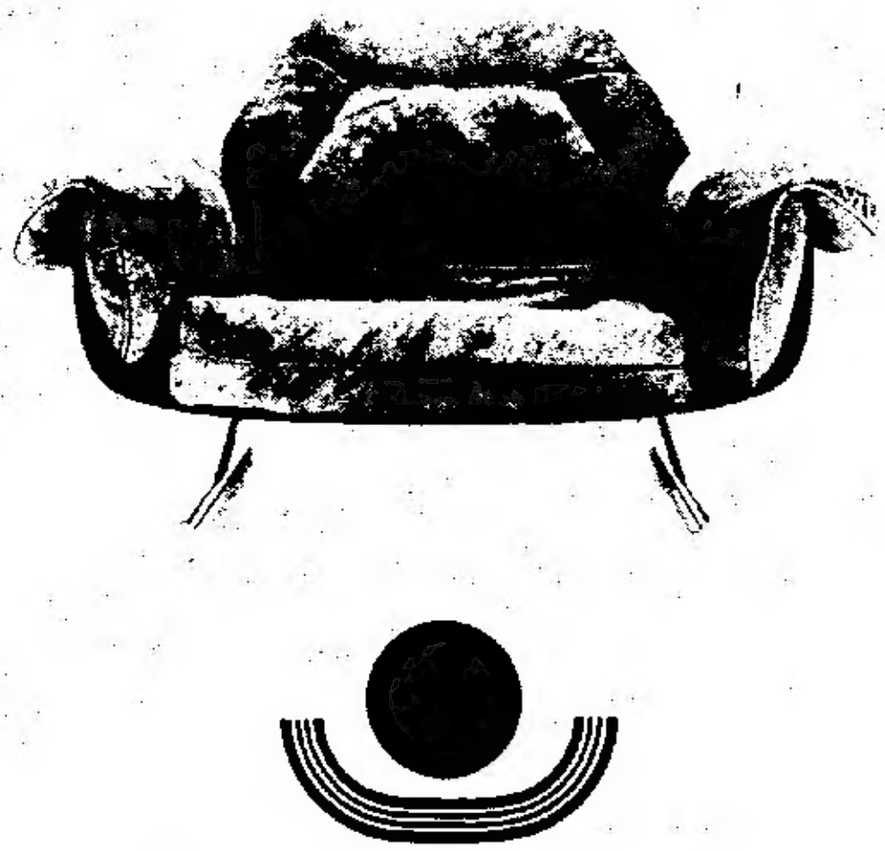

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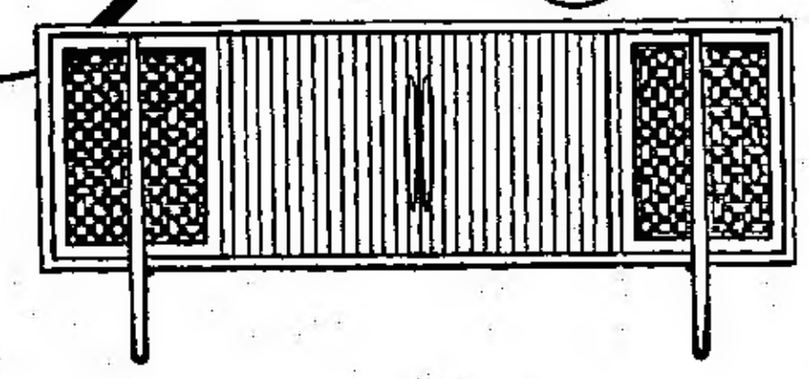

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SAMUEL BRONFMAN, THE JEWISH UNITY MAN

By Monty Jacobs, of the World Jewish Congress, in New York

It happened in San Francisco in 1945, a little more than twenty years ago. It was a time of triumph, a time of greatness, with unity as the rallying point for the Allied Powers that were in the final phase of crushing tyranny and putting an end to massive murder.

Unity in dedicated purpose, unity in safeguarding the peace, unity in guaranteeing man's basic rights, unity in outlawing war, in banishing want, hunger, and poverty. Unity, that was the peace cry that galvanized the leaders of fifty nations, the founders of the United Nations Organization, to chart a course of progress out of the chaos caused by the war.

Unity, that concept had inspired the Jewish community of Canada to mobilize its resources for the most efficient service to Canada's war effort, for the best service to Jewry, particularly the hapless victims of Nazism's horrors.

The architect of that unified community, Samuel Bronfman, headed Canadian Jewry's delegation to San Francisco and, as he sensed the spirit of unity pervading the gathering of nations, he immediately set to work to create a united grouping of all the great Jewish organizations whose leaders had come to San Francisco. There were long and involved meetings and discussions, but Sam Bronfman's energetic pursuit of

(Continued on Page Eighty-Four)

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FAMILY LIFE IN RUSSIA: THE MARRIED CITIZEN DREAMS OF A PLACE OF HIS OWN AND FAMILY PRIVACY IN CARING FOR HIS OWN CHILD

By Dr. Benjamin Schlesinger, Associate Professor Of Social Work, In Human Behaviour And Social Environment, at the University of Toronto

In the very shadow of one of the gaudy sky-scrapers with which Stalin adorned Moscow stands a high, unpainted fence. Through an open gateway one can see a long wooden barrack standing in a sea of mud. Slippery planks laid across the mud lead to the barracks door. Inside there is a series of cubicles perhaps ten feet square and separated from one another by flimsy partitions. In each of these cubicles there is a bed, a chair or two and perhaps a table. At the end of the barrack are individual kerosene burners, a table and a few shelves on which the barrack's occupants keep their cooking and eating utensils. Outdoors behind the barrack there is an outhouse, and in front there is a water spigot that is wrapped in burlap to prevent the water supply from freezing during the winter.

The barracks were built in 1930 during the first Five-Year-Plan, to provide temporary housing for the unskilled laborers who were swarming into the cities from the villages. Stalin promised that by the end of a couple of Five-Year Plans there would be permanent housing for everyone. But the promise never came true and the barracks is still serving its original purpose.

In the daytime the rooms are empty, for the men and women are at work and the children are at school or in a nursery. Around seven p.m. a mother, let us call her Lydia, returns from the cafeteria in which she works as a waitress, bringing her two-year-old son, whom she has picked up at a state-run nursery. Half an hour later her husband, Yuri, an unskilled construction worker, trudges into the cubicle. He brings with him a small parcel containing some bread and sausage and a bottle filled with milk. He had taken the bottle to work in the morning and had managed to get it filled, following work, after standing in line for half an hour.

Leaving the child with Yuri, Lydia makes her way through the other cubicles to the kitchen. Half a dozen other women are already there, and Lydia waits until she can find room to prepare milk and grits for the child. When the meal is ready she feeds the baby and puts him to bed in a home-made crib next to the bed. Then she and Yuri eat a cold supper of bread, sausage and perhaps an apple. The meal is not very appetizing but they do not mind, for they have both had a hot midday meal at their place of work.

Occasionally Yuri and Lydia treat themselves to a movie, but otherwise their recreation is confined to visiting friends, strolling in the Park of Culture and Rest, or window-shopping down Gorky Street on Sundays and holidays.

Yuri earns 550 rubles a month. This equals $55 at the tourist exchange rate, ten rubles to the dollar, which is the most dependable rate to use in describing what things cost in the U.S.S.R. Lydia earns $40 at her waitress job, slightly more than the legal minimum wage. The two wages add up to $95 a month, about the minimum on which a family of three can live, which explains why almost every

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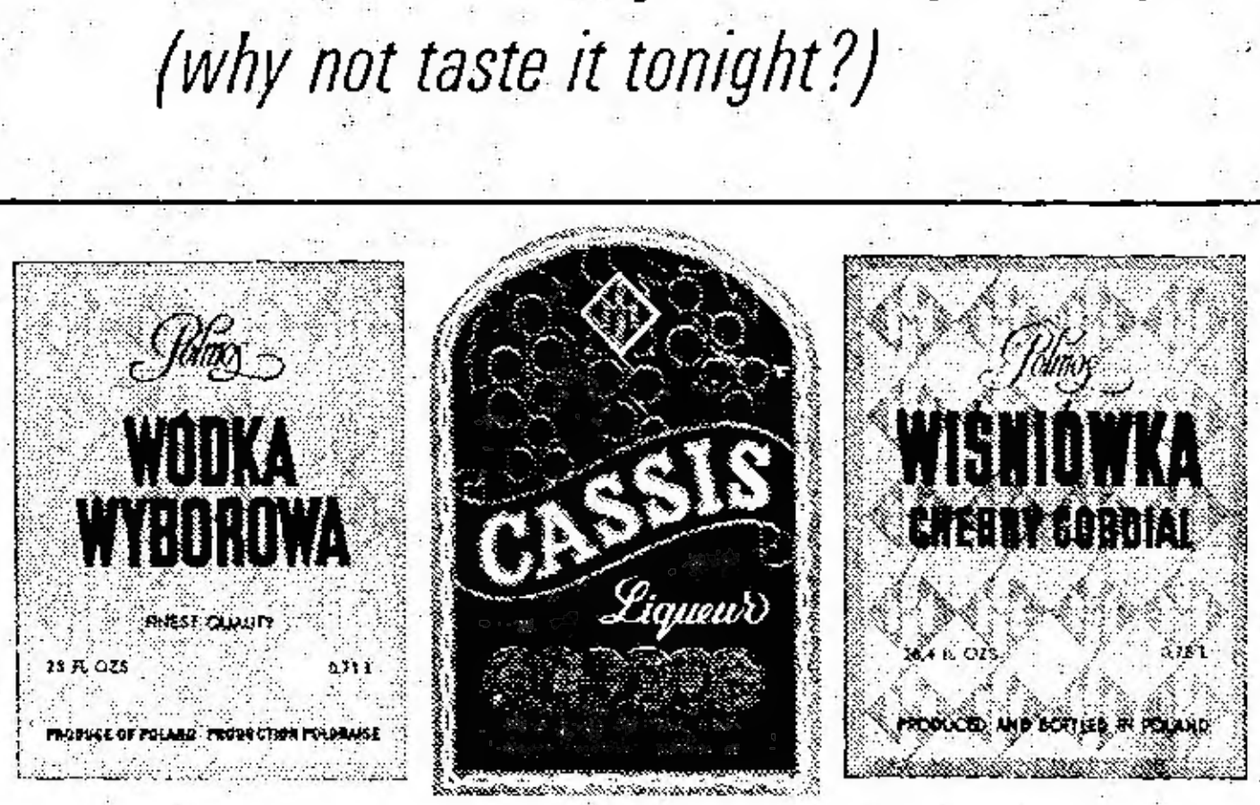

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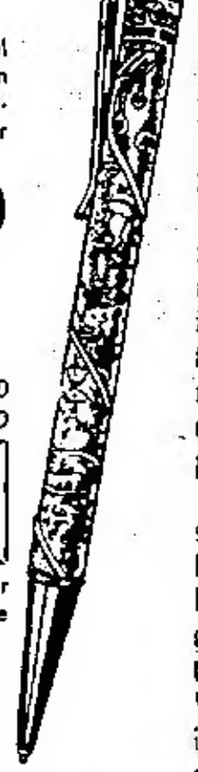

woman in the Soviet Union works. Out of the $95, Yuri and Lydia spend about $60 for food: a pound or two of beef every week, bread, margarine, tea, potatoes, a few vegetables, milk and very little sugar.

Rent is surprisingly low for Yuri and Lydia. The charge, based on a few cents per square yard per month, presents no problem inasmuch as the whole family occupies only a few square yards.

Similarly, doctor bills are no problem because medical care, when available, is free. Foreign doctors returning from Russia agree that Soviet medical research and scientific knowledge are of a high order. But in practice, as the Soviet press constantly complains, medical care is less than adequate. Though most all the new drugs available in the West are also produced in Russia, the supply is so limited that unless one can afford a private doctor (that is one who is engaged in private practice in addition to his state duties) or knows someone in the pharmaceutical industry, many of the commonest drugs are unavailable.

Yuri and Lydia both recognize, however, that living conditions have been improving perceptibly in the past few years. With enough to eat, they already have something to lose, and though they grumble over their lot and have no love for the regime, their minds are preoccupied with the problems of daily living.

By looking briefly at this hypothetical, and not atypical, family unit we can see how the Soviet family has developed in the post-revolutionary era. This development is significantly different from what one would expect in the 1917-1929 period. At that time there were many attempts made to abolish the traditional family unit, in order to further the aims of Communism, and the new society.

It is now commonly known that the radical theories and legislation concerning the family of the early post-revolutionary period in Russia, such as "postcard divorce" and legalized free abortion, have long since been discarded. There is, however, less recognition of the fact that such theories, and indeed a good part of the accompanying legislation, had relatively little effect on the family life of most Soviet citizens.

Indeed quite different developments associated with Soviet history, such as the pace of industrialization and urbanization, the forced collectivization, and sporadic political terrorism have been much more important in their impact on family life.

The study of the effects of these social changes on the patterns of family life in the U.S.S.R. has been greatly hindered by the regime's imposed and artificial isolation of the Soviet people from the Western world. Further difficulties arise from the failure of the regime to publish statistics on relevant aspects of family living.

For example, there is no adequate published information available on the number of marriages and divorces for given areas or periods after the 1920's, nor can we learn from Soviet sources such basic facts as the composition and size of Soviet families, or the number of married women who are employed. There is an excellent body of non-Soviet scholarly writing on the family in the U.S.S.R., but it necessarily deals mainly with the history of either Soviet law or ideology concerning the family, rather than with the family as a social institution.

Fortunately, however, it has recently become possible to obtain extensive and detailed data on family life in the U.S.S.R. from informants who were formerly Soviet citizens but who elected to remain in the West after World War II. Their experiences have been heavily drawn on as a supplement to the available published material in compiling most reports. Moreover, several Russian sociologists have written recently on the family.

The main specific feature of the Soviet family is that economic considerations no longer have their former significance in the conclusion of marriage. Moral and ethical values as well as the personal qualities of the person and feelings of love and duty are gradually replacing them in the relations between the members of the family.

The Soviet's sudden leap into sex equality was doctrinaire and taken with great seriousness. Woman was no longer to be a chattel to be bargained for in marriage or in the market place of prostitution. Her free choice was established in the Communist political doctrine itself. In Russia today, the husband may still be looked up to in the family, but there is actually a feeling of equality. Sex equality in the work world is even more fully realized; there is equal work opportunity and equal pay. But the husband does not share the wife's domestic duties. She, therefore, does double duty.

Sex and romance are taboo in art and advertising. Moral standards are strict and marital loyalty is expected. The cycle has moved from the "free love" and free divorce of the post-revolutionary period to the social control of sex and marriage and divorce by law, a confession, that the Communist doctrine of freedom in this area cannot work, that resort must be had to capitalistic-type legal fetters to maintain family stability.

Soviet culture seems to breed a strange mixture of a desire for privacy and a desire to be com-

(Continued on Page Seventy-Two)

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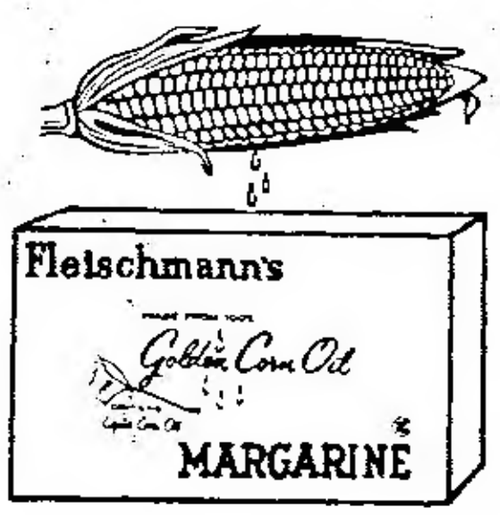

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INTERNATIONAL CO-OPERATION IS GOOD CITIZENSHIP

Address delivered to the Jewish Immigrant Aid Services of Canada (JIAS), in Montreal

By Dr. J. R. Kidd, President of the United Nations International Co-operation Year (Canada)

It is both a pleasure and a privilege for my wife and myself to be your guests. May I first pay my respects to the organization under whose auspices we meet, the Jewish Immigrant Aid Services? What a magnificent record of accomplishment we celebrate!

It has been said of Canada that we use English for literature; Scottish for sermons; French for making love; Latin for university affairs; and American for conversation. I wish it could be said that we use Hebrew for prayers; and Yiddish for telling stories.

It has also been said of us that we are an immigrant society, a mosaic of peoples. We are all immigrants, or the children or the grandchildren of immigrants. I like to believe, although I have no proof, that some of my forebears were North American Indians. On occasion when I hear people speak carelessly about those who have arrived in Canada only in this century, I tell them that my family was at the boat to welcome them, perhaps with a volley of arrows, when they arrived.

However, there is no point in anyone taking pride in being of immigrant stock, or not, because this is something we all share. What can be commended is how ably we have made the adjustment to life on this continent, and how much we have done to assist other immigrants when, in their turn, they arrived.

Measured on this scale the JIAS and the Jewish people of Canada get very high marks indeed. Do you know any organization that has accomplished more than JIAS in the placement and adjustment of the people it has served, or has contributed more to an understanding of the theory and practice of assisting migration? I don't. Do you know of any group of people who, in proportion to their numbers, have done as much for the economic and intellectual and artistic and spiritual life of Canada as have the Jewish people?

Perhaps the Scots, who used to run our banking system and still run our schools and universities. Perhaps the Armenians, a tiny minority of people all of whom have done well, of whom Yousuf Karsh, the photographer, is just about the best known.

Still, no group has surpassed what has been done by the Canadian Jewish Community. Your achievements need no commendation from me but it is pleasant to be able to pay my respects and honour my debt to your people, to your Society, and to your Director.

The leadership by the Jewish people of Canada has been exercised in many spheres, vocations, communications, the arts, the law. But, perhaps best of all, you have been in the forefront of every attempt to improve the lot of human beings, and increase the area of human growth and freedom. Your members have been the conscience of most movements working for civil liberties, for the rights of minorities, or for enlarging the responsibilities of good citizens.

I am presuming that the reason why you have honoured me with your invitation is that I am the President, for Canada, of International Co-operation Year. I expect that you know that 1965, the 20th Anniversary of the United Nations, has by unanimous resolution at the United Nations, been declared the Year of International Co-operation.

International Co-operation Year is a way of telling the world that future peace and progress depend upon co-operation and not on conflict; it is a way of making known, through example and precept, the many areas in which international co-operation does already exist; it is a way of suggesting methods in which that co-operation can be augmented and extended.

The idea was proposed in the General Assembly of the United Nations in November, 1961, by Prime Minister Nehru, of India, who said:

"We live in this world of conflicts and yet the world goes on undoubtedly because of the co-operation of nations and individuals. Little is known, or little is said, about this co-operation . . . so the conflicts go on and we live on the verge of disaster. Perhaps it would be a truer picture if the co-operative elements in the world today were put forward and we were made to think that the world depends on co-operation and not on conflict."

International Co-operation Year is an opportunity to give wide publicity to the story of international co-operation and also to create a greater public understanding of what has been done and what remains to be done. As you can see, International Co-operation Year is planned to express and to illustrate, internationally what you do and what you stand for nationally.

It is to emphasize, increase, and expand those activities, jobs, science, education, the arts, sports, those ordinary acts of human brotherhood by which men live together despite the turmoil and tensions and threats and war itself. It's your program: international co-operation is good citizenship.

Four months have gone by since the beginning of 1965. What has been done?

I am sure that you are aware of the difficulties. 1965 has provided a field day for the cynics, although the targets are perhaps too easy. What scornful mind could miss when almost on the opening day of International Co-operation Year, the beginning of the Twentieth Anniversary of the United Nations, Indonesia pulled out?

How could the present paralysis at the United Nations fail to incite the gibes of those who seem to take delight when their own estimate of human character seems to be confirmed? It was an easy mark for someone on the Peterborough Examiner in late January, to write: "The United States has announced that it now has 793 ICBM's and 304 Polaris missiles ready to go. This is the United States contribution to International Co-operation Year!"

If anyone was foolish enough to think that international co-operation would be easy, even in a year selected to mark co-operation, he should no longer be so naive. It's the time now for tough-minded and practical people who believe that brotherhood is possible, perhaps the only safeguard against man's darker impulses, to stand up and be counted.

However, I believe that men, organizations, and governments have just begun to learn to co-operate and that our century will be known for the first, fumbling, tentative efforts by people to work together which will save us from the madness of self-destruction.

I believe that in ten years, or twenty years, we will look back on the Year of International Co-operation as one in which the road ahead, if no less steep and rugged, became better marked. I believe that the delegate from Senegal was right when he said at the United Nations in New York.

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movements that are sweeping the world along are forcing man, in order to avoid destruction, to exercise his power on a world scale to master the future, and even the past, by abolishing or redeeming it."

I mention these things because I believe that international co-operation is as much a matter for independent organizations such as yours as it is of governments. It is true that governments initiated the Year, and the Canadian Government, in particular, has an excellent record in what is being accomplished during 1965.

Eleven departments of the Federal Government have announced one or more special projects. These activities include the publishing of books and reports, initiating or enlarging programs of aid to other countries, the creation and issuance of a special stamp, approval and application by Canada of some international conventions, stimulating thousands of students to assist in a campaign in Africa against such diseases as Yaws, an increase in international scientific collaboration. When the full story is told, it will be a good one.

But co-operation is a human act, that starts with one man facing another man. Paul Martin, who is Honorary President of ICY (Canada), said recently: "Canada has been closely associated with the preparation for International Co-operation Year since its inception, and the Government is firmly behind the idea. We intend to give it full and vigorous support. But the Government cannot do this work on its own. It will require organizations and private individuals and business corporations and universities all working in partnership, all marching toward the goal of raising living standards of these developing countries."

And he finished by saying: "There is no doubt in my mind that our generation will be judged in history on the success or failure of our efforts in the greatest human adventure of all time."

What are organizations doing? First of all, almost every kind of organization in Canada can have, or is having, some part in international co-operation. For many organizations, like the trade unions, or the YMCA, or the United Nations Association, or the co-operatives, every year is international co-operation year. For some it will be business as usual, and no apology needs be made about this; the usual is commendable.

For many of these organizations, their established international work will be carried on and, in addition, there will be special efforts. The organizations taking part are found in all parts of Canada: a great many of those most interested are French-language organizations.

At the last count, on April 15, 1965, seventy-six national organizations had announced one or more special ICY projects, a total of 150 altogether. It is still too early to know how large will be the total investment of time and money, but it will certainly amount to several million dollars worth of money and things donated; nor how many individual acts of exchange and co-operation will result, nor what impact this work may have in lessening tensions or helping Canadians to become more understanding about the need for and the value of co-operation. Such evaluation must come later.

One decision has been taken; this effort is not to be an isolated stunt or gesture spread over a few months. International co-operation that is undertaken during 1965 will be planned as part of a long-range effort, to be followed up with renewed energy and resources in 1967 as part of Canada's birthday, and to increase and accelerate all through this "development decade" and after.

Don't let any man or woman tell you that since the year of ICY has started, it's too late to plan. ICY is a beginning, not an end. It is, I believe, an excellent beginning.

What kind of projects have been planned? Three examples will illustrate the range.

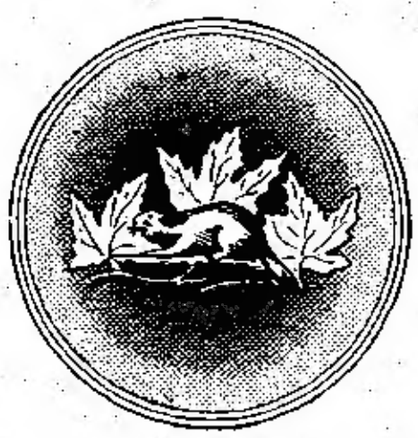
Recently two announcements about projects arrived on my desk. One was from the Canadian Teachers' Federation announcing that there would be a considerable expansion of teacher exchanges in 1965 and, in particular, that exchanges were being opened up for the first time in Latin America. The other announcement was from the National Council of Jewish Women about a national competition for one-act plays on the theme of international co-operation.

Today I have received further information about the plans of all the youth organizations in Canada to meet early in the fall for the study of a "youth mobilization" plan. This project, initiated by FAO, will invite youth from all over the world who are 21 years of age to donate 21 hours of study and labour. Those in the developing countries would work directly on projects needed by the country; such as on roads, parks, and playgrounds. Those from the more affluent lands would donate the money resulting of their labour to projects in developing countries.

In our registry of projects we have used nine main categories:

1. *Public information and education.* There are at least a dozen major projects, some of them directed to substantial numbers of an organization's own members, some of them directed to the general public. Included are many public lectures, seminars, study conferences, preparation of study guides, educational programs over radio and television.

There will, of course, be many international broadcasts and programs. On October 24, 1965, there



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TOTAL INCOME	$8,993,508	POLICY RESERVES	$44,643,313

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TABLE OF GROWTH

TOTAL INCOME

1925	$ 856,106
1935	1,453,852
1945	2,685,922
1955	4,975,742
1965	8,993,508

INSURANCE IN FORCE

1925	$ 24,629,972
1935	38,811,242
1945	86,208,962
1955	162,068,439
1965	277,862,584

ASSETS

1925	$ 2,944,054
1935	5,974,845
1945	14,032,094
1955	30,416,548
1965	58,216,318

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will be a United Nations Day concert, to celebrate not only ICY but the 20th anniversary of the United Nations, broadcast simultaneously by satellite to five continents of the world and televised to three continents by the same means from three different points on the globe. Two internationally renowned composers have been commissioned to write special pieces for the United Nations Day Concert.

2. *Formal School education.* Eleven projects have now been developed which will lead to the improvement or extension of schools abroad. I have mentioned the exchanges of the Canadian Teachers Federation, not just sending teachers out but bringing teachers from other lands to teach and help us here in Canada. One of the largest single aid projects has been planned by the Quebec-Rwanda committee. More than a score of organizations have been collecting school supplies, paper, and printing equipment, and will be sending teachers and other personnel needed for schools and the University of Rwanda, whose president is one of Canada's most distinguished citizens, the Very Reverend H. G. Levesque.

3. *Informal education and leadership training.* Twelve projects have been announced in this field. In one, the YWCA's of Canada and the United States are playing host to about fifty youth leaders from 32 countries of the world, and these leaders, and young leaders from North America, are taking part together in a four-month training program now going on in both Canada and the United States. Similarly, the YWCA is engaged in a project of leadership training in sports and camping which will take place partly in Canada and partly in the Caribbean.

4. *Support of established agencies.* As individuals and organizations become concerned about international co-operation they are encouraged to give financial or other kinds of support to those Canadian organizations that are established to use such donations wisely. The Manitoba ICY Organization has decided to concentrate most of its effort in supporting the Canada Mysore project and the Overseas Book program. The Catholic Women's League are raising a special fellowship fund, during 1965, to send youth leaders from many countries for training to the Coady International Institute at Antigonish.

The office of International Co-operation Year (Canada) has put out a list and description of some of the most effective of these organizations. (The list is available in quantity.) We also have information about many projects abroad that need and deserve support. Examples: a complete list of the needs in community development for the villages of Trinidad; the requirements of a new vocational school manned by Canadians in Chile.

5. *Direct Aid in food and materials.* A dozen projects of this kind have been announced, projects that will send food, clothing, medical supplies, school equipment, tools, radios, and many other items abroad. The work of the Unitarian Relief, Canadian Care, Oxfam World University Service and other organizations in this field ought to be better known. During 1965 the organizations working together under the Overseas Book program of the Overseas Institute of Canada have set a target of one million books to be sent to 40 countries. This centre sent 500,000 books in 1964. Speaking about it, the Secretary said:

"A conservative estimate of the value of books now sent out from Canada is $2,000,000. But who is to estimate the real value of getting books into the hands of eager boys and girls and men and women, at the "teachable moment," the moment when books are most needed to pass an examination, teach a class, get a job, start a new industry, begin a government assignment, manage a trade union or corporation, or lead a political movement."

6. *Community Development Projects.* Several corporations have announced plans for investment abroad. Of course, it is hoped or anticipated that eventually such enterprises will return a profit. Meanwhile they are creating wealth and creating jobs where both are needed. In the case of one Canadian publishing company, any profits

(Continued on Page Seventy-Four)

This Passover table is in the home of Rabbi and Mrs. S. Gershon Levi, formerly of Montreal, when they were on the staff of Shaar Hashomayim Synagogue. Rabbi Levi is in charge of the Jamaica Jewish Center, Jamaica, Long Island, N.Y. Mrs. Levi (Shonie B.) and Sylvia R. Kaplan are authors of "Across The Threshold, A Guide For The Jewish Homemaker", a beautiful book to own. The picture above was supplied by the New York Times.

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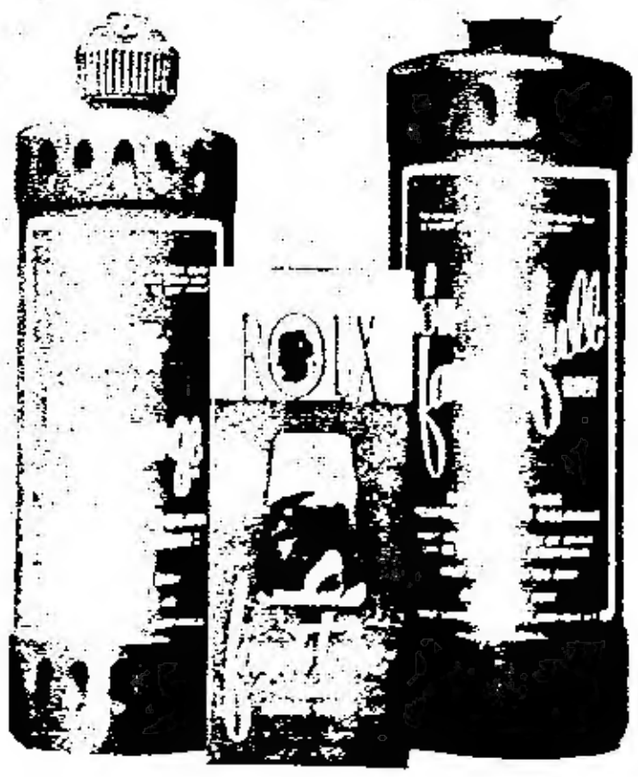

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party given by Mr. and Mrs. Stanley Smith, 97 Old Forest Hill Road, Toronto, at their home, are Israel Bond leaders of Holy Blossom Temple: Left, Samuel Bacher, 94 Ava Road; Rabbi W. her Plaut, 46 Ridelle Avenue; Morley J. Pape, 1 Benvenuto Place; Miss Chanah Aharoni, Israeli Singer; Mrs. Morris Zweig, 40 Glen Cedar Road, honorary chairman, State of Israel Bond Organiza- ion in Toronto; national vice-chairman of the Women's Division of Israel Bonds; W. Bernard Herman, Q. C., 34 High Point Road, vice-chairman; Mrs. Stanley Smith, and Mr. Smith.

— Graphic Artists

Frederick Andermann, 1400 Pine Avenue West, Montreal, above, he former Dr. Eva Deutsch, daughter of Dr. Leon Deutsch, and Dr. Deutsch, 2038 Norway Road. Dr. Andermann is the son of Mrs. Andermann, 4790 Cote des Neiges Road, and the late Adolf rmann. Dr. Deutsch is a graduate in Medicine of McGill University; a Research Fellow in Genetics, at the Montreal Children's Hospital. Andermann graduated in Medicine from the University of Mont- al, and is on the staff of the Department of Neurology, and Neuro-Surgery, of McGill University.

— Drummond Photos

Dr. Ezra Kleinman, of Minneapolis, Minn., above, graduated from McGill University, with the Doctor of Dental Surgery degree, second in the class. He won the W. G. Leahy Prize, and the Montreal Endodontia Society Prize, and is studying at the University of Minnesota, in Orthodontics. In 1963, he received the Bachelor of Arts degree, with distinction in the general course, after he had entered the Faculty of Dentistry. He received the Mount Royal Dental Society Life Members Award; International College of Dentists Scholarship Award, for the Canadian Section. He was a member of Scarlet Key, McGill Honour Society; and the Students' Executive Council, in 1964, representing Dentistry; received the Undergraduate Scholarship Award of Alpha Omega Dental Fraternity, of which he was president in the graduating year. He was in the Campus Chest; an editor of the McGill Dental Bulletin; contributed to the McGill Dental Review; was captain of the Red Feather Blitz; executive member of Tau Epsilon Phi fraternity. He is the son of Mr. and Mrs. Hyman Kleinman, 4548 Harvard Avenue; grandson of Mrs. Toka Kleinman, 5930 Jeanne Mance Street. Mrs. Ezra Kleinman is the former Miss Ellen Sohmer.

Mrs. Jacob Joseph DeSola Elkin, 4530 Cote des Neiges Road, Montreal, above, is the former Miss Barbara Jeanine Lisser, daughter of Mr. and Mrs. David H. Lisser, 18 De Casson Road. Mr. Elkin is the son of Mr. and Mrs. F. Victor Elkin, 250 Kensington Avenue. Mrs. Elkin is the granddaughter of Mrs. Adrianne Albright, 4891 Dornal Avenue, formerly of Switzerland, and the late Jules Albright. Mr. Elkin is the grandson of the late Jacob Elkin; and Mrs. Esther Elkin, of Farnham, Quebec, and the Ritz-Carlton Hotel, in Montreal.

— Ry Welt

At a reception given by the Ritz-Carlton Hotel in honour of Artur Rubinstein, the famous pianist, after a concert of the Montreal Symphony Orchestra in aid of the Musicians Pension Fund, were, seated, left: Mrs. Gerald Bronfman, 475 Roslyn Avenue, Montreal; right: Mrs. Alvin J. Walker, 4353 Westmount Avenue; standing, left, Mr. Bronfman, and Mr. Walker. Mr. Walker, president of Holt Renfrew and Company Limited, was made a Chevalier de la Legion d'Honneur by the French government two years ago. The honor was bestowed on Mr. Walker personally, and it was understood it had been made for the development in Canada of sales of luxury French items, especially his introduction here of Christian Dior fashions.

— Gazette Photo Service

Mrs. Martin Gelfand, 11 Shallmar Boulevard, Toronto, above, is the former Miss Lyla Little, daughter of Mr. and Mrs. Charles Little, 120 Invermay Avenue. Dr. Gelfand is the son of Mr. and Mrs. David Gelfand, 97 King High Avenue.

— Horvath Photography

Mrs. Gordon Stromberg, of Toronto, below, is the former Miss Barbara Barruch, daughter of Mr. and Mrs. Jacques H. Barruch, 46 Dunloe Road. Mr. Stromberg is the son of Mr. and Mrs. Benjamin Stromberg, 315 Wilmington Avenue. Mrs. Stromberg is the granddaughter of George Barruch, 1998 Bathurst Street; and of Mr. and Mrs. Max Pishofsky, 123 Braemore Gardens. Mr. Stromberg is the grandson of Mr. and Mrs. C. Miller, of Chicago, Ill.

— Horvath Photography

Mrs. John S. Foch, 516 Argyle Avenue, Montreal, above, was present at the Montreal Hunt Ball, at the Montreal Airport Hilton.

— Gazette Photo Service

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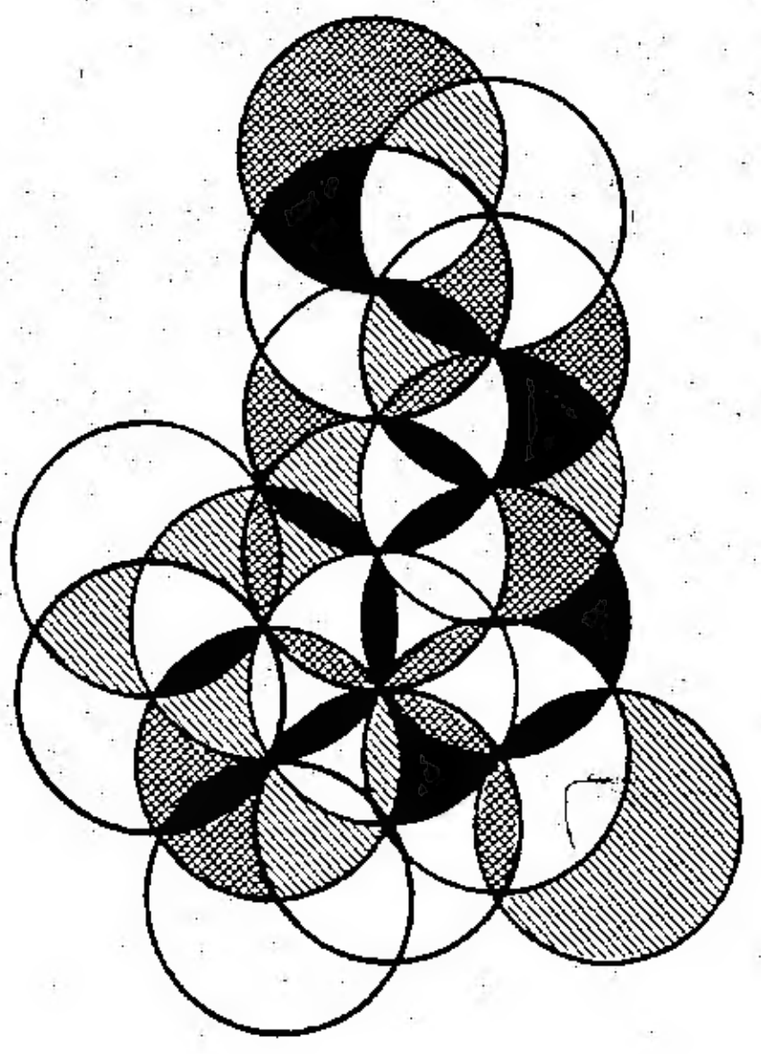
Robert Kevin, aged thirteen years, above, is the son of Mr. and Mrs. Earle M. Pullan, 92 Coldstream Avenue, Toronto. He is the brother of Wendy, fifteen; and Diane, nine; grandson of Mrs. Lillian R. Zacks, 240 Oriole Parkway, and the late J. C. Zacks; and of the late Mr. and Mrs. Louis I. Pullan; godson of Mrs. Herbert J. Herschorn, 5821 Notre Dame de Grace Avenue, Montreal, an aunt; and of Samuel J. Zacks, 10 Benvenuto Place, Toronto, a great-uncle, who is a former president of the Zionist Organization of Canada.

— Dan King Photography

Wing Commander Cyril Torontow, R.C.A.F., of Ottawa, Ontario, is the son of the late Mr. and Mrs. Louis Torontow, of Ottawa. He is married to the former Miss Norma Patricia Hetherington, of Edmonton, Alberta, daughter of Mrs. Emma Hetherington, of Edmonton, and the late Mr. Hetherington. They have two sons: Michael Torontow, aged eighteen years; and Lawrence, fifteen. His sisters are Mrs. William Monson, and Mrs. Ned Adler, both of Ottawa; and Mrs. S. Betcherman, 74 Shaftmar Boulevard, Toronto.

Eric Paul, aged thirteen years, left, is the son of Mr. and Mrs. Samuel Posner, 60 Brucewood Crescent, Toronto; brother of Miss Sheila Heather Posner; grandson of Mr. and Mrs. J. Sandy, 394 Avenue Road and of the late Mr. and Mrs. I. Posner.



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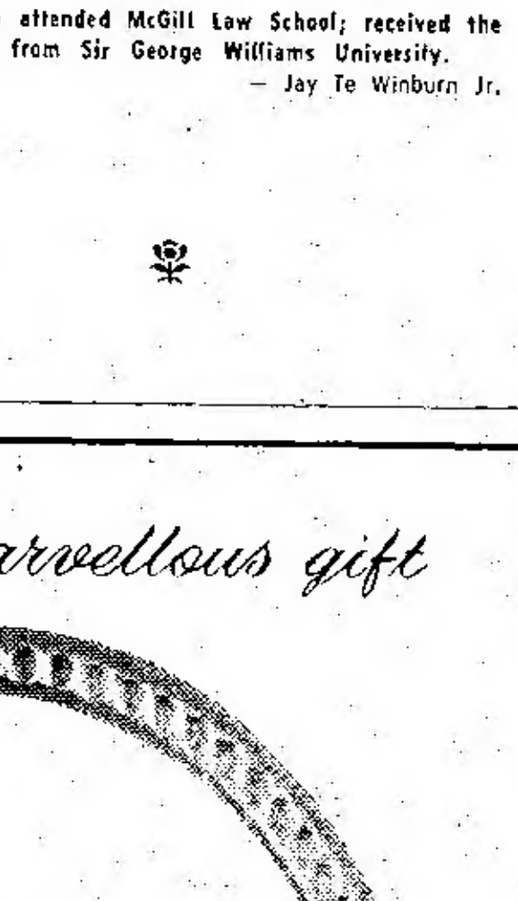
Mrs. Howard Neil Scott, 250 Clarke Avenue, Montreal, is the former Miss Suzi Brandt, daughter of Mr. and Mrs. David Brandt, 965 Fifth Avenue, New York. Mr. Scott is the son of Mr. and Mrs. Jack Scott, 399 Clarke Avenue, Montreal. Mrs. Scott is an alumna of the Birch Wathen School, in New York; and Bennington College, in Vermont, where she received the Bachelor of Arts degree in 1964. She was an advertising copywriter with Batten, Barton, Durstine, and Osborne, Inc., in New York. Mr. Scott received the Bachelor of Science degree from the Wharton School of Finance and Commerce of the University of Pennsylvania, in Philadelphia, Pa. He attended McGill Law School; received the Bachelor of Arts degree from Sir George Williams University.

— Jay Te Winburn Jr.



Mrs. Jerry Zigman, 4300 Bourret Street, Montreal, top left, is the former Miss Carol Wolman, daughter of Mr. and Mrs. Eddie Wolman, 11625 De Poutrincourt Avenue. Mr. Zigman is the son of Mr. and Mrs. Joseph Zigman, 2575 Barclay Avenue.

— M. Friedman

Mrs. Irving Harold Baker, 615 Hudson Avenue, Montreal, left, is the former Miss Marilyn Esther Sloan, daughter of Harry Sloan, 6870 Fielding Avenue, and the late Mrs. Gertie Sloan. Mr. Baker is the son of Mr. and Mrs. William Baker, 5852 Clanranald Avenue.

— Perl's Photo Inc.

Mrs. Al. Shears, of Miami Beach, Florida, is the former Miss Helen Adel, daughter of Mrs. Judith Adel, 1420 Normandie Terrace, Montreal, and the late Solomon Adel. Mr. Shears is the son of the late Mr. and Mrs. Joseph Shears, of Montreal.

— Perl's Photo Inc.

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Dr. Victor Goldbloom, 5 Grove Park, Montreal, and Mrs. Goldbloom (Sheila); and children: Susan, left, aged fifteen years; Michael, thirteen; Jonathan, eleven. Dr. Goldbloom is the son of Dr. and Mrs. Alton Goldbloom, 3980 Cote des Neiges Road. Mrs. Goldbloom is the daughter of Mr. and Mrs. Nathan A. Rothstein, of New York. Dr. Goldbloom won the Liberal nomination for the provincial riding of D'Arcy McGee. He is vice-president of the College of Physicians And Surgeons of the Province of Quebec.

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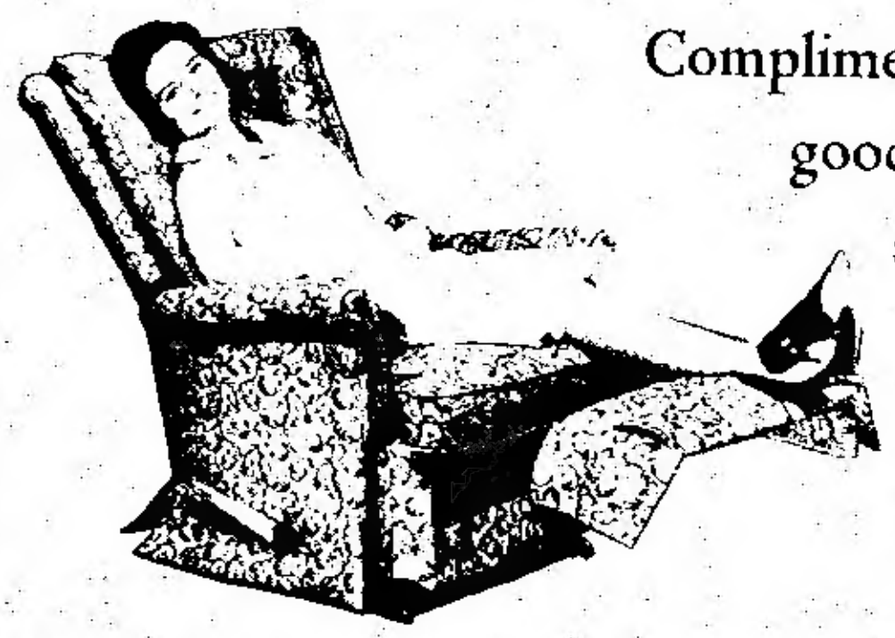
Mrs. Joel A. Wolfe (nee Phyllis Sabbath), 5781 Leger Street, Montreal, left, held a one-woman show of her paintings at the Y.M.-Y.W.H.A., 5500 Westbury Avenue. Her husband is Lieutenant-Colonel Joel A. Wolfe, commanding officer of the Third Field Engineer Regiment, Royal Canadian Engineers. Her mother, the late Mrs. J. L. Sabbath (nee Rose Kert), was a painter. Mrs. Wolfe is president of the Ladies Society, Military Engineers Association of Canada, and a director of the Soldiers' Wives League of which she was treasurer. Handwriting with its analysis, is another hobby. During World War II, she read the handwriting of hundreds of soldiers who relaxed at Ballon House, the Service Men's Center in Montreal.
— Canada Wide

Max Singer, 229 Strathearn Road, Toronto, Deputy Grand Master of the Grand Lodge of Ontario, Independent Order of Odd Fellows, was presented with the Grand Decoration of Chivalry, given by the I.O.D.E. for the most extraordinary service rendered to their fellowmen by the relief of the wants and suffering of the common people. The Grand Decoration is the highest given in the I.O.D.E., bestowed upon only officers and Chevaliers of the Patriarchs Militant. Mr. Singer became Noble Grand of Sunnyside Lodge in 1954; later was elected District Deputy Grand Master of Toronto District 36; joined Toronto Encampment 8; and Canton Patriarch Militant; became Captain of Canton 7; joined Queen Esther Rebekah Lodge 257; was elected Grand Warden of the Grand Lodge of Ontario; Deputy Grand Master of the Grand Lodge of Ontario in 1965. He is past Grand Monarch of Xerxes Sanctorum Number One who work with the children at the Bloorview Home and Hospital for incurable children and assist with the annual Timmy Show. He is past chairman and secretary of Sunnyside Welfare Committee; vice-president of Sunnyside Cemetery Association; executive member of Mount Sinai Cemetery Association; was treasurer of Sunnyside Bowling League for nine years; is a member of Bnai Brith 836; of the United Organization for Histadrut; of the Men's Service Group of the Jewish Home for the Aged and Baycrest Hospital; associate member of Streetsville Lodge 122, and of Prospect Lodge 314; life member of the Golden Progress Lodge 909, of Chicago, Illinois. Present were: Mrs. A. Whitehead, president of the Queen Esther Rebekah Assembly of Ontario; William Jeffrey, Past Grand Master and Grand Patriarch of the Grand Encampment of Ontario; Lady N. Howie, president of the Ladies Auxiliary of the Patriarch Militant Branch; Bruno Mongrain, Grand Warder of the Grand Lodge of Ontario, who represented the Grand Master, Lee F. Dawson. Chairman was Dr. Louis S. Lockhart, past District Deputy Grand Master, and a school trustee of Ward Five; Harvey Raymond, assistant chairman; Jack Finn, host. Assistants were: Harry Mandelbaum, Emanuel Don, Max Miltchin, Nat. Greenspan, Sol Levine, Charles Alter, Albert Riman, Samuel Blumenthal, Mrs. Rita Applebaum. Mr. Singer's wife is the former Miss Jean Levison. They have three children, Mrs. C. Alter (Loretta), 4981 Bathurst Street; Larry Singer, 569 Sheppard Avenue West; and Paul Singer, 229 Strathearn Road; and three grandchildren: Mark Lawrence, and Ian Edmond, son of Mr. and Mrs. C. Alter; and Zell Corey, son of Mr. and Mrs. Larry Singer. He is the son of Mrs. Gertrude Shinezinger, 530 Fairlawn Avenue. Mark Alter, grandson of Mr. and Mrs. Singer, carried the jewel before presentation. Nancy Raymond, daughter of Harvey Raymond, Past District Deputy Grand Master, was maid of honour, and Mrs. Raymond pinned the jewel on Mr. Singer.



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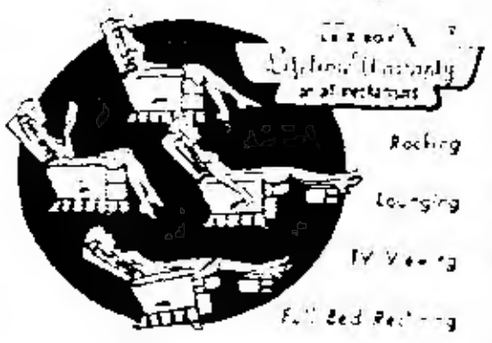

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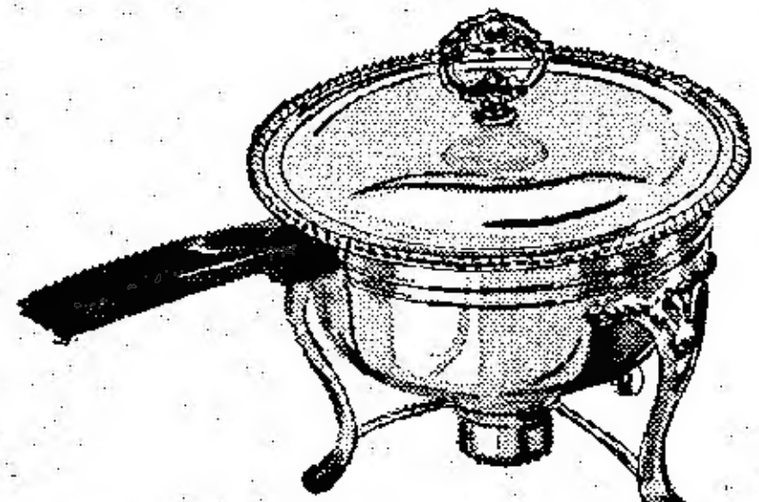
At the Themis Ball, of the law faculties of the University of Montreal, McGill University, and Junior Bar Association of Montreal, at the Sheraton-Mount Royal Hotel, were: left, to right: Mrs. Louis Yves Fortier, 40 Arlington Avenue, Montreal; Mr. Fortier, president of the Association; Mrs. Alan B. Gold, and Judge Gold, 3071 Cedar Avenue, who have three children: Marc, Nora, and Daniel.

— Gazette Photo Service

— Hy Welt Studio

Lester, thirteen, above, right, is the son of Mr. and Mrs. Morris Rothstein, 4913 Jean Brillant Avenue, Montreal; brother of Jack, eleven; grandson of Mrs. Dinah Kramer, of Montreal, and the late Israel Kramer; and of Mr. and Mrs. A. Rothstein, 4850 Maplewood Avenue.

BIRKS
JEWELLERS



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BIRKS

— Drummond Photos

Miss Roslyn Fridhandler, second year student at McGill University; and her sister, Miss Susan Fridhandler, below, first year student at Sir George Williams University; both in Arts; are daughters of Mr. and Mrs. Harry Fridhandler, 5811 Palmer Street, Montreal; sisters of Teena, fifteen; and Michael Alan, eleven; granddaughters of Sydney Gertel, 4745 Queen Mary Road, and the late Mrs. Toba Gertel; and of Solomon Fridhandler, 4631 La Peltrie Street and the late Mrs. Clara Fridhandler.

— Astra St

— Arnott Rogers Batten Limited

At a luncheon in the Nurses' Residence prior to a meeting of the Women's Auxiliary, of the Jewish General Hospital, in Montreal, were: Miss Mala Rubinstein, of New York, guest panelist; and Henri Kolin, 20 Ivor Road, Toronto, Ontario, president of Helena Rubinstein, of Canada. Miss Rubinstein discussed: "Calories, Complexion, And Curves," with Dr. Martin Hoffman, director of the Dr. J. B. Fraser Memorial Trust Laboratory For Research In Diabetes, at the Royal Victoria Hospital, in Montreal. She stressed good posture, a daily walk, skin care, and attractive make-up for health and beauty, to an overflow audience. Miss Rubinstein is the niece of the late Helena Rubinstein; and Mr. Kolin is a nephew.

Mrs. Herbert Friedberg, 2750 Kent Avenue, Montreal, above, is the former Miss Diana Cohen, daughter of Mr. and Mrs. Arthur Cohen, 646 Outremont Avenue. Mr. Friedberg is the son of Mr. and Mrs. Charles Friedberg, 2320 Goyer Street.

— M. Friedman

Mrs. Eddie Majerfeld, 295 Alexis Nihon Boulevard, Montreal, left, is the former Miss Judy Esther Katz, daughter of Mr. and Mrs. David Katz, 820 McEachran Avenue. Mr. Majerfeld is the son of Mr. and Mrs Abraham Majerfeld, 308 Alexis Nihon Boulevard

— M. Friedman

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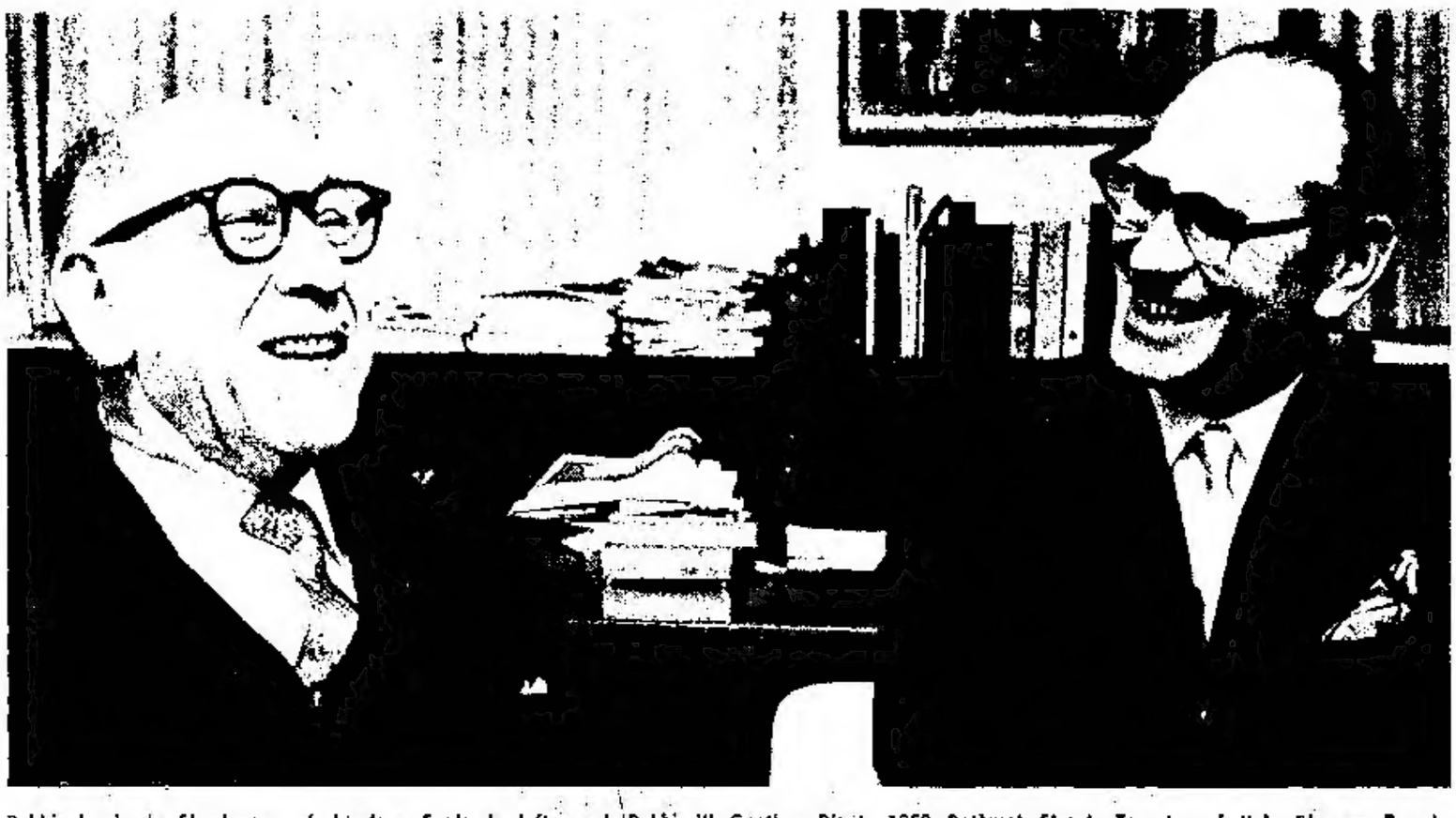

Rabbi Jacob J. Shankman, of London, England, left; and Rabbi W. Gunther Plaut, 1950 Bathurst Street, Toronto, of Holy Blossom Temple, photographed during the recent visit of Rabbi Shankman, who is the titular head of one million Reform Jews throughout the world, and who spoke at Holy Blossom Temple.

— Globe and Mail

Murray, aged thirteen years, is the son of Mr. and Mrs. William Nussbaum, 1065 Marlatt Street, Montreal; brother of Philip Nussbaum; grandson of the late Mr. and Mrs. Paul Nussbaum; and of the late Mr. and Mrs. Moishe Zysman; all of Poland.

— M. Friedman

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Professor Seymour Joshua Langer, recently appointed to the faculty of the Manitoba Law School, in Winnipeg, is the son of Mr. and Mrs. Joseph Langer, 374 Brooke Avenue, Toronto. He received the Carter Scholarship for the second-highest standing in Toronto in Grade Thirteen examinations, when he was matriculated at Harbord Collegiate Institute. He holds the degree of Bachelor of Arts from the University of Toronto; of Bachelor of Laws from Osgoode Hall Law School of the University, were he received the Moot Court Award for skill in advocacy. He did post-graduate studies at Columbia Law School, in New York, specializing in International Law, and holds the degree of Master of Laws from Columbia University. Professor Langer is a graduate of the Hebrew Teachers' Seminary of Toronto (Midrasha L'Morim), and taught Hebrew in Toronto, at Adath Israel Synagogue, for two years. He received the Hillel Gold Key Award from Bnai Brith Hillel Foundation at the University of Toronto for Jewish activities on the campus; and was recently a guest speaker at the University of Manitoba Hillel. In addition to lecturing in International Law and Commercial Law, he was recently made Secretary of the Committee on Legal Aid in Criminal Cases (appointed by the Law Society of Manitoba and the Manitoba Bar Association.) Professor Langer, at the age of twenty-five, is the youngest lawyer in Canada to be a Law professor. He is the brother-in-law, and brother, respectively, of Mr. and Mrs. Leonard Wiseberg (Gloria), 15 Garthdale Court, who are the parents of Eric Allan, aged four years; and Barbara Heidi, one.

— Famous Studio

Left, Samuel Godinsky, Q. C., 731 Belmont Avenue, Montreal, president of Y.M.-Y.W.H.A., received his charter membership card, the two-hundredth of the project, from Alderman Bernard Lang, 5619 McAlear Street, chairman of the Davis Branch of the Charter memberships ensured during the initial years of the Davis Branch, that no vital program areas would have to "skimp". Since the sale of the Davis Branch building on Mount Royal Avenue, over two years ago, the Branch has run programs from centres in Cote St. Luc, such as the Cottage, the original Beth Zion Synagogue; Tifereth Jerusalem Synagogue; and Protestant School Board Schools. Now the Branch is in the Cote St. Luc Swimming Pool building at 7500 Mackle Street, where the Club programs and Nursery Schools are run. Physical education is offered at Wagar High School. By June, 1966, all operations will be run from the new building off the extension to Kildare Street, where it will be alongside playing areas that Montreal will maintain, so that the Davis Branch of the will be able to offer a complete program from one centre. Mr. Godinsky is one of the first Jews to be named to the Protestant School Board of Greater Montreal.

— David Bier

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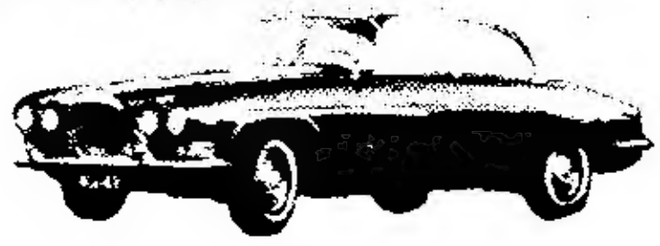

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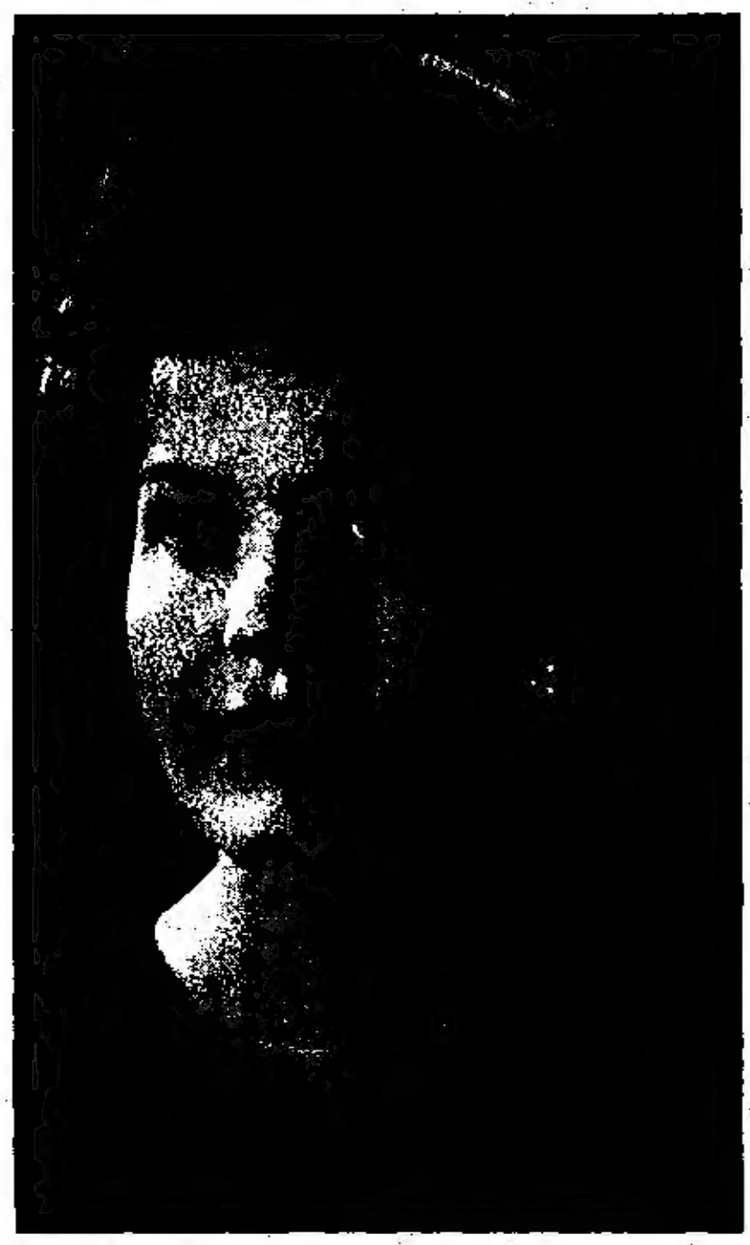

Mrs. Theodore D. Lande, 3495 Mountain Street, Montreal, above, is chairman of the 1966 campaign committee of the Women's Federation of Allied Jewish Community Services of Montreal. The campaign committee formerly was known as the Women's Division of the Joint Campaign for Combined Jewish Appeal and United Israel Appeal. Mrs. Lande will direct fund-raising efforts among 25,000 women for the major Jewish campaign to finance the work of 45 health, welfare, cultural, and recreational agencies in Montreal, and relief and rehabilitation services in Europe, North Africa, and Israel, with 2,000 volunteer chairmen and canvassers for the campaign this fall. Mrs. Lande was a board member of the Women's Federation and campaign worker since 1959; adviser and coordinator for suburbs; adviser for Outremont; vice-chairman of the campaign committee; a former chairman, now honorary chairman of membership of the Jewish General Hospital Women's Auxiliary, and a board member of the Hospital; is on the family and child welfare committee of Baron de Hirsch Institute; on the board of the YM and YWHA; and Neighbourhood House services. Active participation in Jewish community affairs brought her the Barkoff Leadership Award in 1964. Mrs. Lande was Metropolitan chairman, for the Canadian Cancer Society; special names chairman for Canadian Red Cross; an area chairman for Combined Health Appeal. Mr. and Mrs. Lande have a son, Robert, aged three years.

— Drummond Photos

George Riesz, 3130 Levesque Boulevard, Montreal, above, is a recent appointee as executive director of the Jewish Convalescent Hospital, in Montreal. Mr. Riesz started to work in December, 1965, and is primarily responsible for preparation of new hospital facilities on Notre Dame Boulevard, Chomedey. The building should be ready this spring and will accommodate one hundred and twenty patients. The new beds in the modern structure, to be devoted to active convalescent and rehabilitation care, should help to relieve pressure for hospital beds in the community. Moe Kanigsberg is president. Mr. Riesz came to Montreal from Los Angeles, California, where he was administrator of Mount Sinai Hospital Division of Cedars-Sinai Medical Center. His services in community and professional organizations include Jewish General Hospital, in Montreal; New Mount Sinai Hospital, in Toronto; and Lady Minto Hospital, in Chapleau, Ont. He received the Bachelor of Arts degree from McGill University in 1953; and his diploma in Hospital Administration at the University of Toronto in 1956; is the author of several articles published by professional journals, including the Canadian Hospital.

— Drummond Photos

Mrs. Joseph Ditkofsky, 175 Netherwood Crescent, Montreal, above, is chairman of the tenth Women's Community Conference, the major annual project of the Women's Federation education committee. She was program chairman of last year's Community Conference; is a board member of Women's Federation; Camp Bnai Brith; and Jewish Community Camps; a governor of the YM and YWHA; and Neighbourhood House Services; past president of Eastern Canadian Council of Bnai Brith Women; graduate of McGill University School for Teachers. She is the former Miss Beatrice Moscovitch, daughter of the late Mr. and Mrs. C. Moscovitch. Mr. Ditkofsky is the son of the late Mr. and Mrs. Israel Ditkofsky. They have two sons: Israel, aged fifteen years; and Jack, thirteen.

— Drummond Photos

Max Feldman, 250 Clarke Avenue, Montreal, right, is chairman of the 1966 Combined Jewish Appeal for Allied Jewish Community Services and United Israel Appeal, of Montreal. He has been an associate chairman of Combined Jewish Appeal for the past four years; is on the board of trustees of A.J.C.S. and boards of directors of Maimonides Hospital And Home For The Aged; YM and YWHA; and Neighbourhood House; is on the budget and fund-raising committees of A.J.C.S.; a member of Shaar Hashomayim Synagogue; Elm Ridge Country Club; Montefiore Club; St. George Lodge of the Masons; Fellowship Lodge of Bnai Brith. Fluent in English and French, he is honorary president of the St. Henry Merchants Association; on the Montreal Board of Trade; and Canadian Chamber of Commerce. Combined Jewish Appeal benefits more than fifty organizations serving health, welfare, cultural, and recreational needs in Montreal; and relief and rehabilitation activities overseas through its partners, Allied Jewish Community Services; and United Israel Appeal. AJCS coordinates, plans, budgets and finances Jewish communal agencies in Montreal, many of which offer services on a non-sectarian basis. United Israel Appeal and United Jewish Relief Agencies of the Canadian Jewish Congress assist needy Jews in Europe, North Africa, Moslem countries of the Middle East, and Israel with Canadian commodities and credits. Combined Jewish Appeal supports educational and cultural programs throughout Canada. Mr. Feldman is the son of Mr. and Mrs. Moses Feldman, 250 Kensington Avenue. He is married to the former Miss Henriette Friedman, daughter of the late Mr. and Mrs. Joseph Friedman, of Los Angeles, Calif. They have two sons: Errol David Feldman; and Michael Robert Feldman.

— Jac-Guy

Warren Michael, aged thirteen years, above, s the son of Mr. and Mrs. Harry Retter, 5761 Ferncroft Road, Montreal; brothers are Barr aged ten years; and Leslie, four; grandson Mr. and Mrs. Rubin Plack, 6156 Macdona Avenue; and Joseph Retter, 4257 Esplanad Avenue.

— M. Friedma

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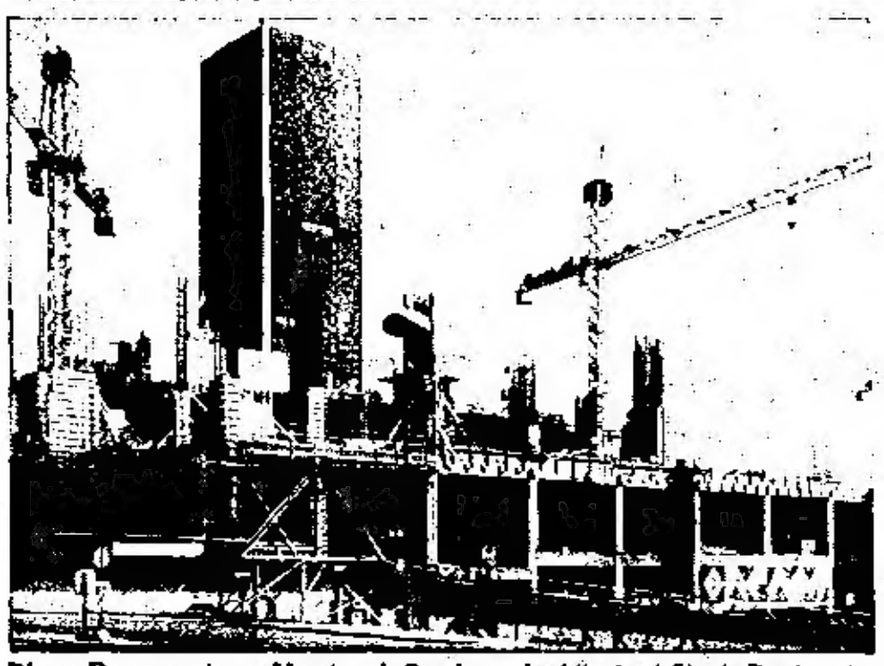
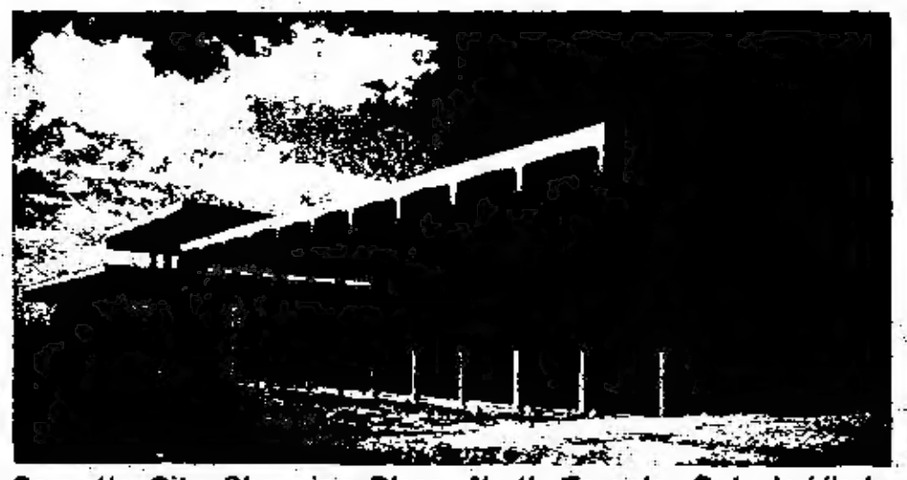
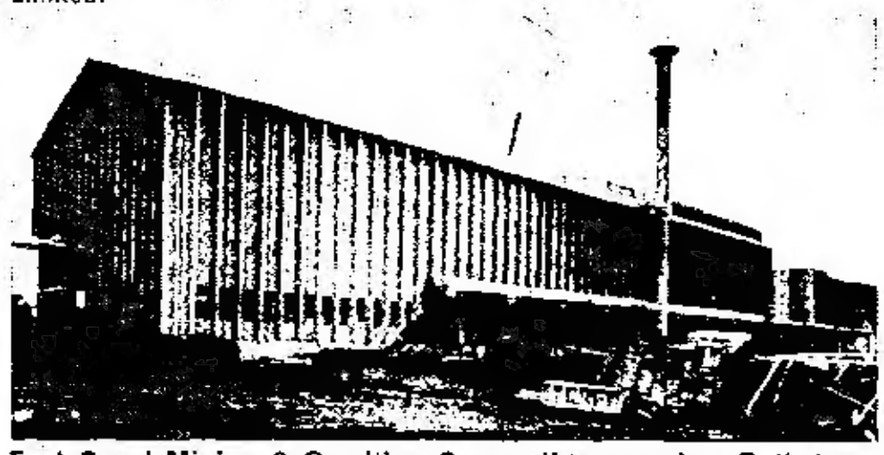


Place Bonaventure, Montreal, Quebec. *Architects:* Affleck, Desbarats, Dimakopoulos, Lebensold, Sise. *Consulting Structural Engineers:* R. R. Nicolet & Assoc. and Lalonde, Valois, Lamarre, Valois & Assoc. *General Contractor:* Concordia Construction Inc. *Ready-mixed concrete supplied by:* Mount Royal Paving & Supplies Ltd. *Precast concrete slabs by:* Francon Limited.



Sayvette City Shopping Plaza, North Toronto, Ont. *Architects:* Webb, Zerafa, Menkes. *Consulting Structural Engineers:* Kazmar Consultants Ltd. *General Contractor:* Camston Ltd. *Precast concrete members by:* Standard Prestressed Structures Ltd.



East Coast Mining & Smelting Corporation complex, Belledune, N.B. *Designed by:* Engineering Consultants Ltd. *General Contractor:* Mace Ltd. *Precast concrete members by:* Strescon Limited.

Mendal Art Centre, Saskatoon, Sask. *Architects:* Coop, Gillmor & Hanna. *Associate Architects:* Kerr, Cullingworth, Riches & Assoc. *Consulting Structural Engineers:* Crosier & Greenberg. *General Contractor:* Boychuck Construction (Sask.) Ltd. *Precast concrete members by:* ConForce Products Ltd. *Ready-mixed concrete supplied by:* Stodola Concrete (Sask.) Ltd.

Metropolitan Blvd. East near Montée St. Léonard, Montreal, Que. *Owned by:* Department of Roads, Province of Quebec. *General Contractor:* Simard-Beaudry Inc. *Ready-mixed concrete supplied by:* Simard-Beaudry Inc.

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Left to right are: Mrs. Lewis D. Batshaw, 4804 Cote des Neiges Road, Montreal; Mrs. Basil F. Ballon, 4905 Jean Brillant Avenue; Mrs. Robert Schindler, 3468 Drummond Street; chairmen of the dinner dance which was held at the Queen Elizabeth Hotel, by the Canadian Friends of the Alliance Israelite Universelle.

— Nathan Feifer

Miss Eileen Novak, below, daughter of Mr. and Mrs. Carl Novak, 5241 Trans Island Avenue, Montreal, graduated from Northmount High School. She is the sister of Beverly Susan, aged fourteen years; granddaughter of Mrs. Rae Levine, 5239 Trans Island Avenue, and the late Morris Levine; and of Mrs. Shifra Novak, 5241 Trans Island Avenue, and the late Samuel Novak.

— Astra Studio

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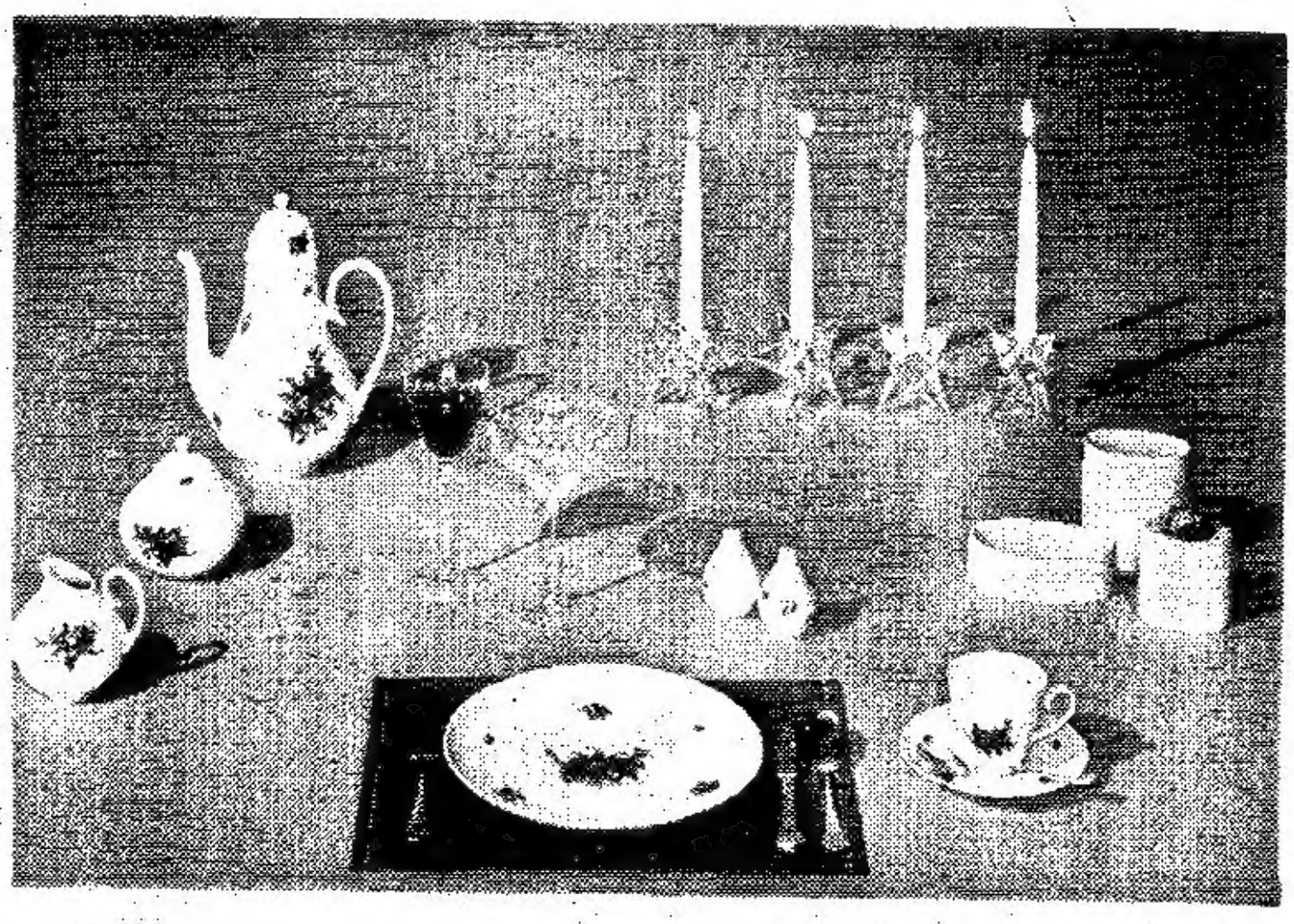

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Jeffrey, aged thirteen years, above, is the son of Mr. and Mrs. Issie Cohen, 5761 Hudson Avenue, Montreal; brother of Miss Elaine Cohen; grandson of Mr. and Mrs. Jack Glassman, 4820 St. Catherine Road; and of the late Mr. and Mrs. Solomon Cohen.

— Perl's Photo Inc

Mrs. Kenneth Marvin Wolfe, 5020 Macdonald Avenue, Montreal, left, is the former Miss Cynthia Susan Rill, daughter of Mr. and Mrs. Norman Allan Rill, 3762 Westmount Boulevard. Mr. Wolfe is the son of Mr. and Mrs. Gerald Wolfe, 4667 Bonavista Avenue.

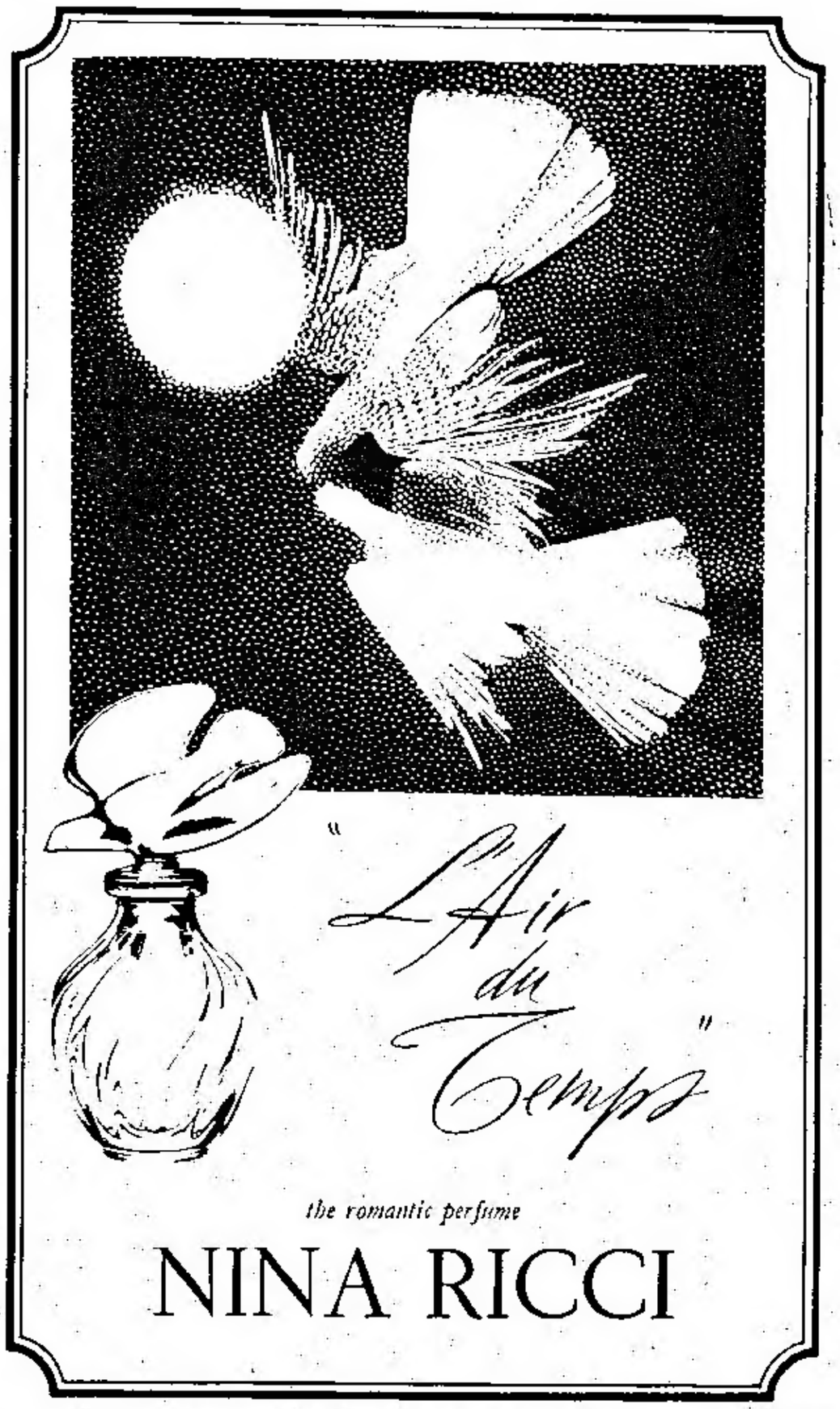
— Drummond Photos

Mrs. Sidney Shtern, of Montreal, right, is the former Miss Cathy Silver, daughter of Mrs. Jean Silver, 2430 Goyer Street, and the late Joseph Bernard Silver. Mr. Shtern is the son of Yechiel Shtern, 5469 Westminster Avenue, and the late Mrs. Sarah Shtern.

— M. Friedman

Mrs. Marvin Scolnick, 535 Sheppard Avenue West, Toronto, left, is the former Miss Helen Spitzberg, daughter of Mr. and Mrs. Alex Spitzberg, 280 Brighton Avenue. Mr. Scolnick is the son of Mr. and Mrs. Irving Scolnick, 192 Waterloo Avenue.

— St. Clair Photo Studio



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Mrs. Albert Harold Miller, of Ann Arbor, Michigan, formerly of Toronto, right, is the former Miss Arlene Tanner, daughter of Mr. and Mrs. Hyman Tanner, 16 Acton Avenue. Mr. Miller is the son of Mr. and Mrs. Jack C. Miller, 177 Lippincott Street. He graduated from the University of Michigan, at Ann Arbor, with the Bachelor of Science degree in Electrical Engineering and Mathematics. He was an honour student, a member of Hillel Foundation, and of Phi Kappa Phi, a national honour fraternity. He received the Clarence E. Goesbeck Scholarship and was placed on the Dean's List after two all-A semesters. He is presently engaged in an inter-departmental program, toward the Master of Science degree in Mathematics and a Ph. D. in Psychology. He is the brother of Miss Zelda Miller. His wife is the sister of Elayne Tanner, aged fifteen years.

— Gilbert Studio

A parade of national costumes, and a parade of fashions, were featured at the paid-up membership meeting of the Women's Auxiliary of the Jewish General Hospital, in Montreal. Models for a day included these members, left to right: Mrs. David Cohen, 14 Renfrew Avenue, Montreal; Mrs. Marvyn Grover, 45 Roxboro Avenue; and Mrs. Simon Gold, 632 Belmont Avenue.

— David Bier

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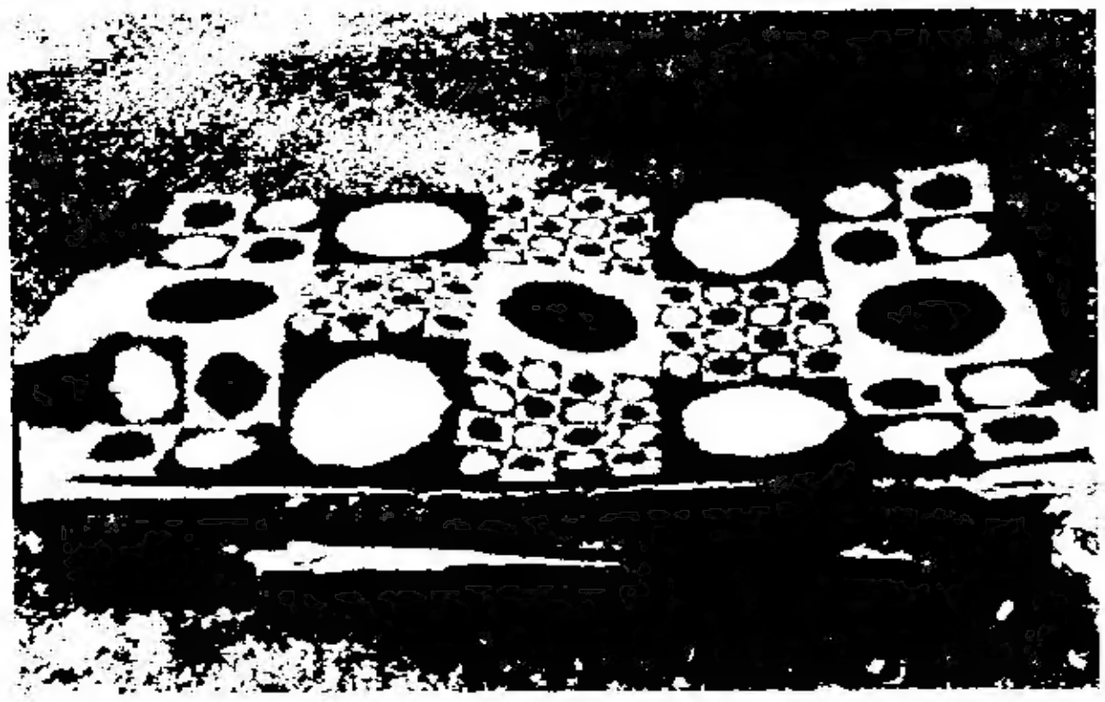

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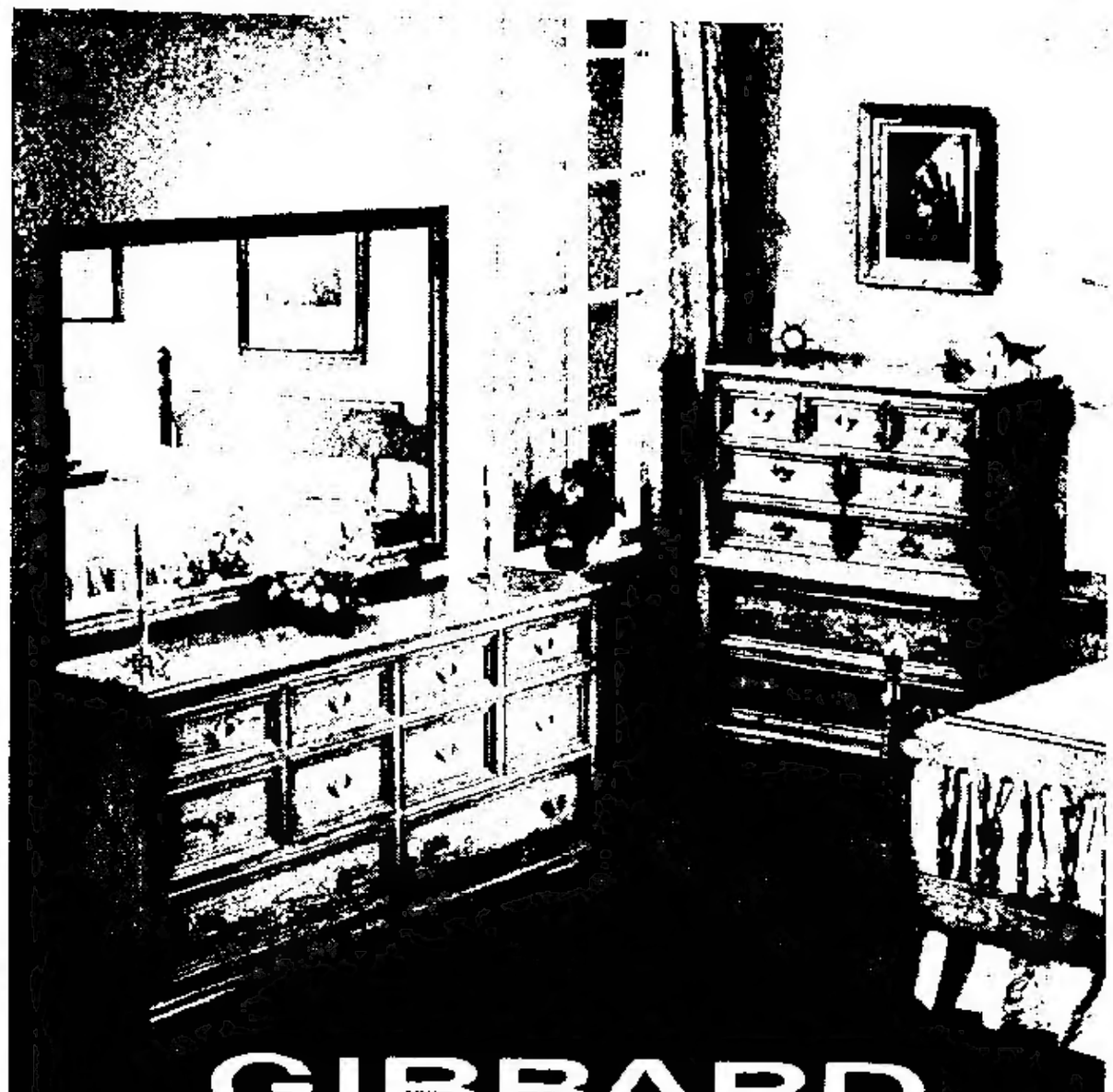
Mrs. Marvin Scharf, 1560 Lawrence Avenue West, Toronto, left, is the former Miss Pamela Lisa Nash, daughter of Mr. and Mrs. Maxwell J. Nash, 148 Marlee Avenue; granddaughter of Mrs. Lillian Nash, 3560 Bathurst Street; and of Mr. and Mrs. Saul Shabsay, 161 Marlee Avenue. Mr. Scharf is the son of Mrs. Elsie Scharf, 2900 Bathurst Street, and the late William Scharf.

— Gilbert Studio

Mrs. Theodore Kraminer, 6275 Northcrest Place, Montreal, above, is the former Miss Beverley Jacqueline Weiss, daughter of Mrs. Rae Weiss, 316 Marlatt Street, and the late William Weiss. Mr. Kraminer is the son of Mr. and Mrs. Jacob I. Kraminer, 124 Aberdeen Avenue.

— Drummond Photos



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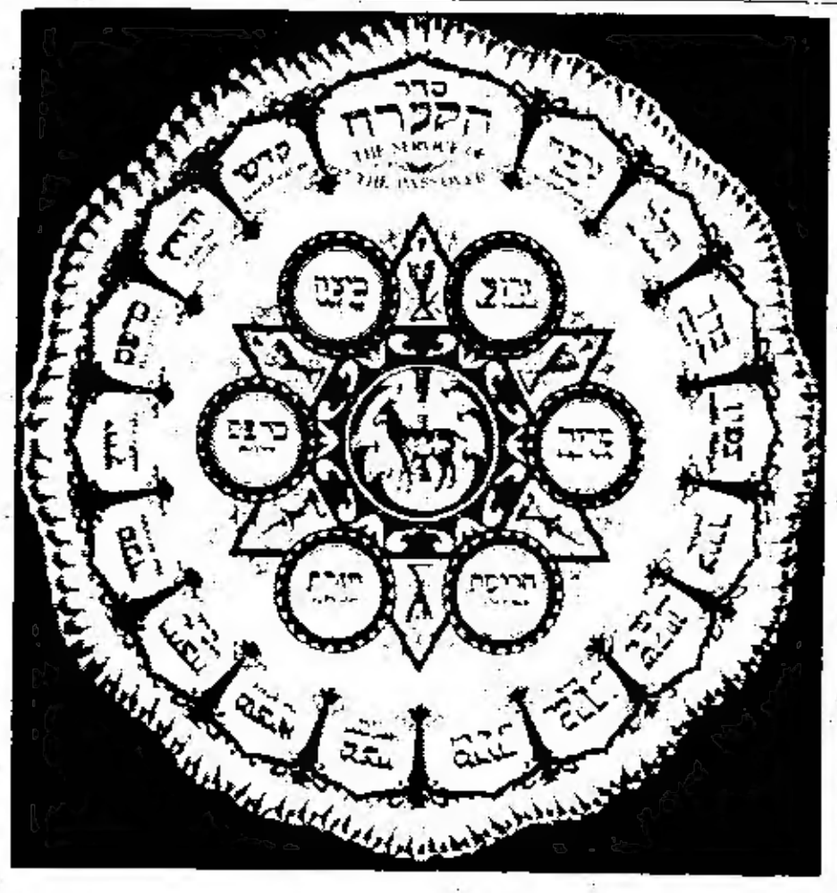

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Dr. Taube Helen Prizer, above, daughter of Mr. and Mrs. A. Prizer, 4 Wallbridge Court, Toronto, graduated from the University of Toronto, Faculty of Medicine. Dr. Prizer was a member of Hillel Foundation; is now interning at the Vancouver General Hospital, in Vancouver, B. C. She is the sister of Gerald Prizer.

Mrs. Jack Steinberg, 41 Finchley Road, Montreal, left; and Mrs. Marvin Rosner, 5549 Macd[illegible] Avenue; were patrons co-chairmen for the annual Fantasy Ball, held by Montreal Women's C[illegible] at the Queen Elizabeth Hotel. Not shown in the photograph are the honorary patrons co-[illegible] men: Mrs. Monroe Abbey, 519 Clarke Avenue; and Mrs. Jacob Elkin, of the Ritz-Carlton [illegible] and Farnham, Quebec.

— Nathan [illegible]

Mrs. David Goldman, 2300 Gold Street, Montreal, above, is the former Miss Esther Kramer, daughter of Mr. and Mrs. Morris Kramer, 4625 Carlton Avenue. Mr. Goldman is the son of Mr. and Mrs. Louis Goldman, 2525 Goyer Street. Mrs. Goldman graduated from McGill University with the Bachelor of Arts degree. She was vice-president of Sigma Delta Tau sorority. Mr. Goldman is a graduate of McGill University, Faculty of Engineering. He was a member of the blood drive; and chairman of Plumber's Ball.

— Hy Welt

Mrs. Harvey Wineberg, 707 Finch Avenue, Toronto, above, is the former Miss Sharon Rena Manett, daughter of Mr. and Mrs. Morris Manett, 90 Combe Avenue. Mr. Wineberg is the son of Mr. and Mrs. Irving Wineberg, 53 Keelegate Drive.

— St. Clair Photo Studio

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Dr. Frances Kelsey, above, United States Government drug investigator, was guest of honor at a breakfast of Toronto Bnai Brith Women. Pictured at the left, she accepts an award as Woman of the Year from Mrs. Albert Worth, 9 Kingsbridge Court, Toronto; centre; and Mrs. Herbert Stone, 24 Glen Belle Crescent; chairman of the event.

— Globe and Mail

Irwin D. Glazer, below, son of Mr. and Mrs. Allan A. Glazer, 5151 Bourret Street, Montreal, graduated with the Bachelor of Science degree from Sir George Williams University, having majored in Chemistry. He served as photographer for The Georgian; and was a member of Hillel Foundation. He is the brother of Herbert Glazer; Miss Maureen Glazer; and Susan, aged twelve years; grandson of Mrs. Hyman Shapiro, 4680 Bourret Street; and of Mrs. Tillie Glazer, 4960 Bourret Street.

— Geraldine Carpenter

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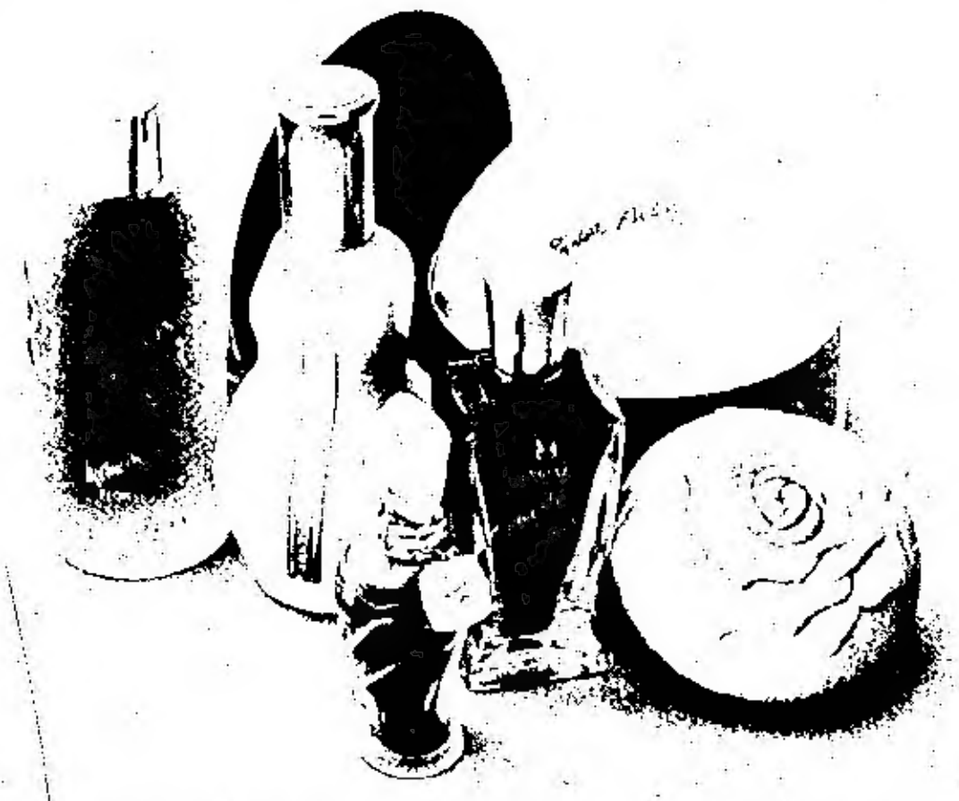
mbers of the telephone committee for the Angels' Ball, "Le Bal de la Renaissance", are, from to right: Mrs. Berel Hoppenheim, 2190 Athlone Road, Montreal; Mrs. Elliot Godel, 5696 emore Street; Mrs. Jack Golick, 436 Algonquin Avenue. The Ball was held at the Queen abeth Hotel, sponsored by the National Council of Jewish Women of Canada, Montreal Section.

Mrs. Irving Heisler, 7920 Cote St. Luc Road, Montreal, above, is the former Miss Rhona Burt, daughter of Mr. and Mrs. Jack Burt, 5273 Borden Avenue. Mr. Heisler is the son of Mr. and Mrs. Nathan Heisler, 2412 Barclay Avenue.

— Drummond Photos



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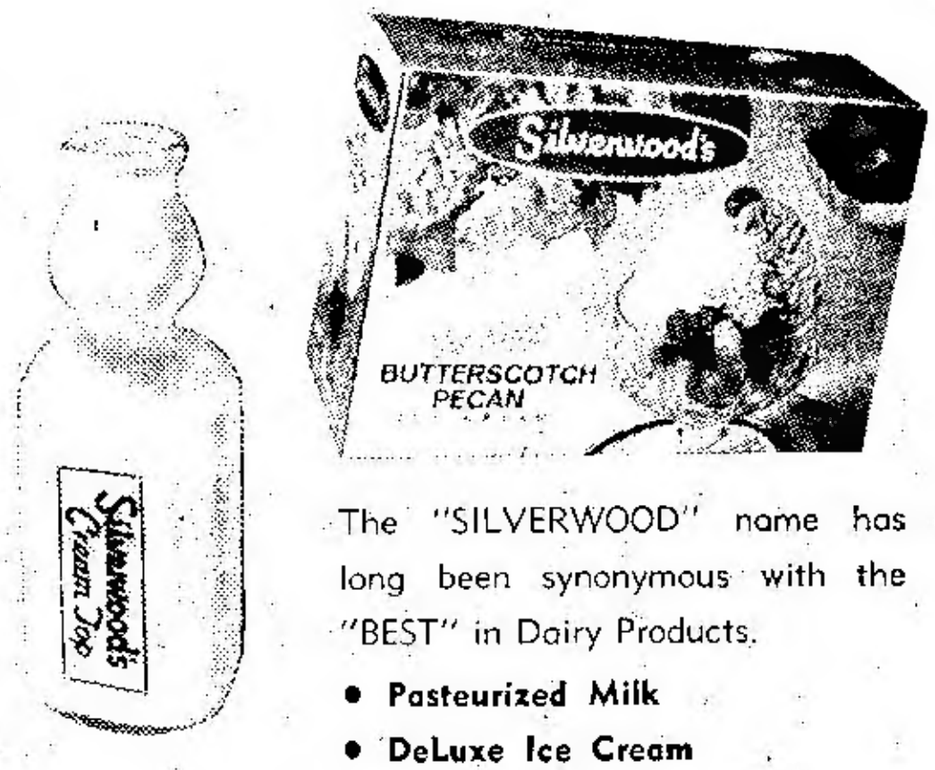

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BLACK'S HARBOUR, NEW BRUNSWICK

Mrs. Arnold M. Shostak, 3420 Place Decelles, Montreal, left, is the former Miss Doreen Kramer, daughter of Mr. and Mrs. Joseph Kramer, 771 Powell Avenue. Mr. Shostak is the son of Mr. and Mrs. Arthur Shostak, 11282 Joseph Casavant Street. — Hy Weil

Dr. Paul David Goodman, 2700 Bathurst Street, Toronto, right, son of Mr. and Mrs. Louis Goodman, 120 Shelbourne Avenue, graduated from the Faculty of Dentistry, at the University of Toronto. Dr. Goodman was active in water polo; and basketball; and a member of Alpha Omega fraternity. He is the husband of the former Miss Marsha Blumenthal, daughter of Mr. and Mrs. Joseph Blumenthal, 1603 Bathurst Street, who is the sister of Mrs. David Stevens (Bonnie), 531 Russell Hill Road. Dr. Goodman is the brother of Mrs. Arthur Berman (Marjorie), 21 Lyonsgate Avenue.

Daniel Izenberg, below, son of Mr. and Mrs. Issie Izenberg, 57 Clanton Park Road, Toronto, graduated from the University College at the University of Toronto with an honour Bachelor of Arts Degree. Mr. Izenberg won a scholarship to Brandeis University in Waltham, Mass., where he is studying for his Master of Arts Degree in Jewish Studies. He was the president of the Hillel Foundation; and co-editor of the University College Paper, "The Gargoyle". Mr. Izenberg, is the brother of Dr. Samuel Izenberg, who graduated from the University of Toronto in medicine; and of Shaya Izenberg, both at home.

Dr. Samuel Izenberg, above, son of Mr. and Mrs. Issie Izenberg, 57 Clanton Park Road, Toronto, graduated from the University of Toronto, Faculty of Medicine. Dr. Izenberg is interning at the New Mount Sinai Hospital, and will specialize in Psychiatry. He is the brother of Daniel Izenberg, who graduated from the University of Toronto, in Modern History; and of Shaya Izenberg.

Mrs. Joseph Gilbert, 3485 Ellendale Street, Montreal, left, is the former Miss Gloria Ruth Anchel, daughter of Mr. and Mrs. Hyman Anchel, 4735 Vezina Street. Dr. Gilbert is the son of Morris Gilbert, 5604 Rand Avenue, and the late Mrs. Sylvia Gilbert; grandson of Frank Schwam, 2172 Noel Street. Mrs. Gilbert is attending McGill University, School of Physical and Occupational Therapy. Dr. Gilbert received the Medical degree from McGill University; and is interning at the Jewish General Hospital.
— Perl's Photo Inc.

Mrs. Alvin Isenberg, 9222 Bathurst Street, Toronto, right, is the former Miss Anne Snow, daughter of Mr. and Mrs. Meyer Snow, 7 Blue Forest Drive. Mr. Isenberg is the son of Mr. and Mrs. Samuel Isenberg, 119 Brighton Avenue. Mrs. Isenberg graduated from the University of Toronto with the Bachelor of Arts degree, majoring in English. She is the sister of Betty, Toby, and Merk Snow, and is continuing her studies at the Ontario College of Education.
— Gilbert Studio

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From Brooke Bond — the people with the flair for flavour

Joseph, aged thirteen years, right, is the son of Mr. and Mrs. Louis Rosenblat, 121 Dell Park Avenue, Toronto; brother of Steven, aged seven years; and of Frances, five and one-half years; grandson of the late Mr. and Mrs. Abrom Hersh; and of the late Mr. and Mrs. Israel Jacob Rosenblatt.

— St. Clair Photo Studio

Lorne Vincent, aged thirteen years, far right, is the son of Mr. and Mrs. Harold Glass, 41 Keelegate Drive, Toronto; brother of Debra Lynn, aged ten years; grandson of Mr. and Mrs. Samuel Glass, 4383 Bathurst Street.

— St. Clair Photo Studio

Michael Saul, aged thirteen years, below, left, is the son of Mr. and Mrs. Hyman Zigler, 4737 Kent Avenue, Montreal; brother of Shari, eleven; Joseph, ten; Ryan, eight; grandson of Mrs. Esther Yuda, 6942 Hutchison Street, and the late Joseph Yuda; and of the late Mr. and Mrs. Jack Zigler.

— Perl's Photo Inc.

James Theodore, aged thirteen years, above, is the son of Mr. and Mrs. Edward I. Merson, 5709 Kincourt Avenue, Montreal; brother of Miss Deidra Lois Merson; grandson of Nathan Merson, 8281 Birnam Street, and the late Mrs. Ida Merson; and of the late Mr. and Mrs Bernard Segal, of Montreal.

— Hy Wel

Alan Louis aged thirteen years, above, is the son of Mr. and Mrs. Harry Richman, 69 Co[illegible]fley Crescent North, Toronto; grandson of Mr. and Mrs. S. Richman, 903 Dundas Street West

— St. Clair Photo Stu[illegible]

Mrs. Leon Ze
Corning Road,
right, is the
Miss Charlotte
daughter of
Mrs. Max Bri
Cockstield Ave
Zeldin is the so
late Mr, and
Harry Zeld
— Famou

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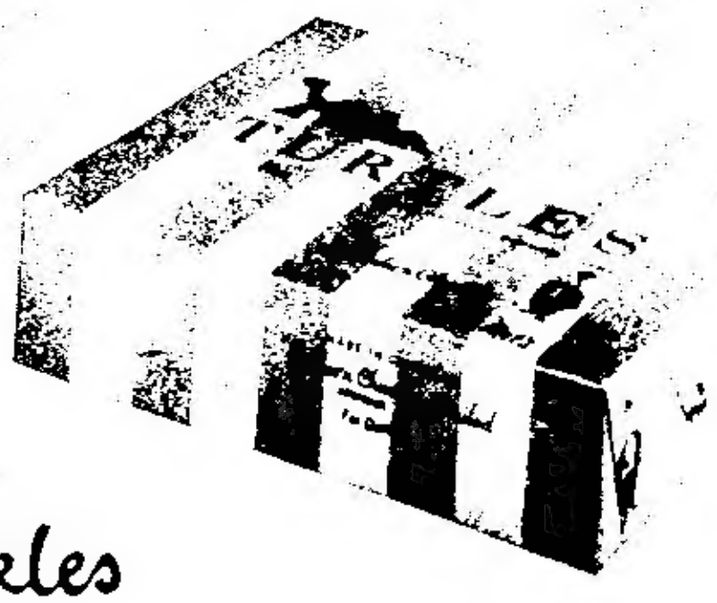

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Passover Greetings

Mrs. William Schwartzman, 4850 Courtrai Avenue, Montreal, left, is the former Miss Marilyn Bercovitch, daughter of Mr. and Mrs. Joseph Bercovitch, 8621 Birnam Street. Mr. Schwartzman is the son of Mr. and Mrs. Ben Schwartzman, 606 Westluke Street.
— Hy Welt

Mrs. Leon Zeldin, 37 Corning Road, Toronto, right, is the former Miss Charlotte Bricks, daughter of Mr. and Mrs. Max Bricks, 166 Cocksfield Avenue. Mr. Zeldin is the son of the late Mr. and Mrs. Harry Zeldin.
— Famous Studio

Mrs. Bernard Kurzencwyg, 7601 Cote St. Luc Road, Montreal, left, is the former Miss Mary Cohen, daughter of Mr. and Mrs. Isidore Cohen, 4404 Notre Dame Street, Chomedey. Mr. Kurzencwyg is the son of Joseph Kurzencwyg, of Montreal, and the late Mrs. Mary Kurzencwyg.
— Hy Welt

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Golden
Baked
to make them
snapping crisp
and packed
to stay that way

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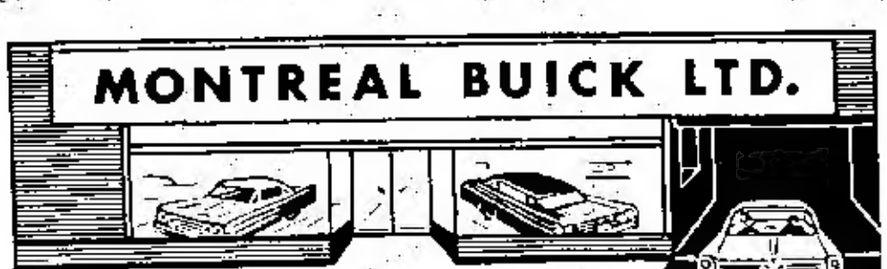
BISTO — A-1 STEAK SAUCE

— Canada Wide

Allen, aged thirteen years, below, is the son of Mr. and Mrs. Issie Sidofsky, 5853 Jeanne Mance Street, Montreal; brother of Isabell, aged eight years; grandson of the late Mr. and Mrs. Abraham Engel; and of the late Mr. and Mrs. Harry Sidolsky; all of Montreal.

— Van Dyck

Pictured are Sir George Williams University evening student queen, Miss Felicity Della Pergola, centre; Misses Laura Michielini, left, and Gisèle Quenneville, right, the evening student princesses. Miss Pergola was born in Bucharest, Roumania; is the daughter of Cantor and Mrs. Luciano Della Pergola, 5791 Eldridge Street, Montreal; and a third-year student, taking a commercial art course; and evening courses in French, and Social Science. She speaks French, English, German, Italian, and Romanian. Her parents are professors of music, former opera singers, and performed all over the world, mostly in Europe. They are directors of the Opera Workshop at McGill University. Cantor Della Pergola officiates at Temple Beth Sholom.



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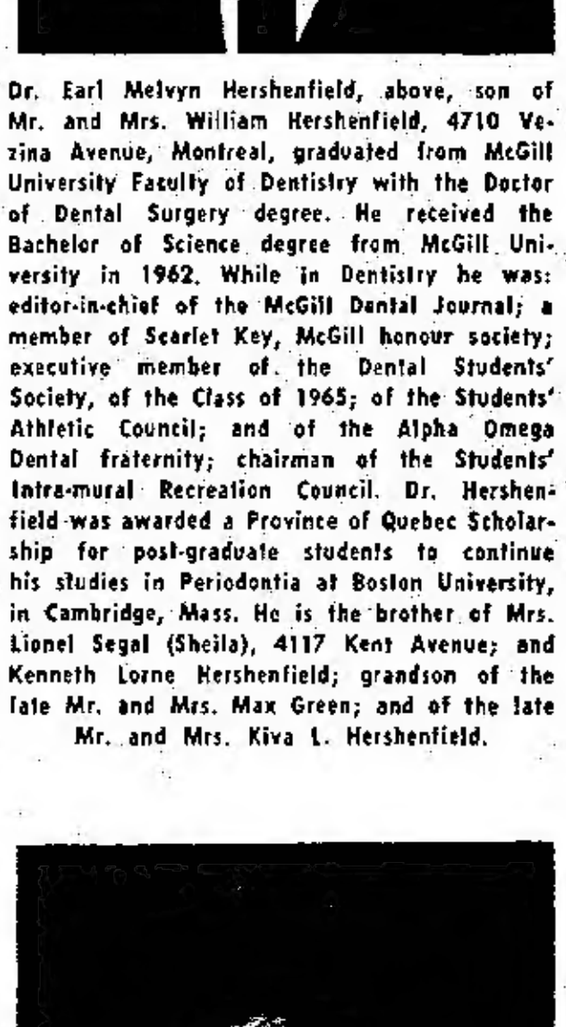
Dr. Gerald Rudy, 4950 St. Kevin Street, Montreal, left, graduated from McGill University with the Doctor of Dental Surgery degree. He received the Bachelor of Science degree in 1961. He was advertising manager of the McGill Dental Review; clinician at the annual Fall Table Clinics; a member of Alpha Omega Fraternity; received the Mosby Award for scholastic excellence; is a rotating dental interne in the McGill Hospitals dental internship program. Dr. Rudy is the son of Mr. and Mrs. David Rudy, 790 Bloomfield Avenue. He is married to the former Miss Gloria Blutstein, daughter of Mr. and Mrs. Julius Blutstein, 5690 Clanranald Avenue.



Dr. Earl Melvyn Hershenfield, above, son of Mr. and Mrs. William Hershenfield, 4710 Vezina Avenue, Montreal, graduated from McGill University Faculty of Dentistry with the Doctor of Dental Surgery degree. He received the Bachelor of Science degree from McGill University in 1962. While in Dentistry he was: editor-in-chief of the McGill Dental Journal; a member of Scarlet Key, McGill honour society; executive member of the Dental Students' Society, of the Class of 1965; of the Students' Athletic Council; and of the Alpha Omega Dental fraternity; chairman of the Students' Intra-mural Recreation Council. Dr. Hershenfield was awarded a Province of Quebec Scholarship for post-graduate students to continue his studies in Periodontia at Boston University, in Cambridge, Mass. He is the brother of Mrs. Lionel Segal (Sheila), 4117 Kent Avenue; and Kenneth Lorne Hershenfield; grandson of the late Mr. and Mrs. Max Green; and of the late Mr. and Mrs. Kiva L. Hershenfield.

Miss Rochelle Grosberg, below, daughter of Mr. and Mrs. Percy Grosberg, 111 Alberta Avenue, Toronto, graduated from the University of Toronto, with an honour Bachelor of Arts Degree in modern languages and literature. She won a five-hundred-dollar teaching Fellowship at the Ontario College of Education which she attends. She is the granddaughter of Mrs. Sarah Sobel, 33 Alexis Avenue.

Paul Herbert, thirteen, below, is the son of Mr. and Mrs. I. Ganz, 11 Goldfinch Court, Toronto; brother of Manuel Bernard, twelve; grandson of Mr. and Mrs. A. Rotstein, 803 Millefield Avenue; and of the late Mr. and Mrs. Pinchas Ganz, of Warsaw, Poland.

— Edward Green

Miss Carol Schwartz, above, daughter of Mr. and Mrs. Gordon Schwartz, 88 Rosebury Road, Toronto, graduated from the University of Toronto with the Bachelor of Arts degree. She is the sister of Miss Susan Schwartz; and Nora Schwartz; granddaughter of Mr. and Mrs. Leon Drutz, 144 Grace Street.

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The bondage of the Children of Israel under Pharaoh, and their deliverance, is the historical story that is retold each year at the Passover Seder.

The symbols used at the feast are reminders of the gall of slavery, and the sweetness of freedom.

There is still serfdom in many parts of the world, and those who still suffer from oppression can take comfort from the story of the Passover, and, by their own faith cast off the yoke of slavery and know the blessings of democracy.

A Happy and Joyous Passover

THE TORONTO-DOMINION BANK

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Nathan Steinberg, 4550 Circle Road, Montreal, right, was awarded a fellowship by Dr. Joseph Lookstein, left, president of Bar-Ilan University, in Israel. The ceremony took place in the Queen Elizabeth Hotel where the banquet chairman was Philip F. Vineberg, Q. C., 32 Summit Crescent. Mr. Steinberg is the son of the late Mr. and Mrs. William Steinberg. He is married to the former Miss Annie Steinberg, daughter of Adolphe Steinberg, 4525 Wilderton Avenue, and the late Mrs. Steinberg. They have three sons, and daughters-in-law: Mr. and Mrs. Lewis Steinberg, 111 Aberdeen Avenue; Mr. and Mrs. H. Arnold Steinberg, 4930 Glencairn Avenue; and Mr. and Mrs. Murray Steinberg, 18 Lyncroft Road; and six grandchildren: Margo Jean, and Donna Michelle, daughters of Mr. and Mrs. Arnold Steinberg; Heather, and Karen, daughters of Mr. and Mrs. H. Arnold Steinberg; and Marc Warren, and Daniel Max, sons of Mr. and Mrs. Murray Steinberg.

— Gazette Photo Service

Jack L. Cummings, 110 Stratford Road, Montreal, below, is president of Elm Ridge Golf And Country Club. He is the son of Mr. and Mrs. Maxwell Cummings, 4697 Westmount Avenue. Mr. Cummings is married to the former Miss Norma Ruth Reitman, daughter of Mr. and Mrs. Louis Reitman, 4840 Cote St. Luc Road. They have two sons: Steven Mark, aged fifteen years; Richard Lloyd, twelve; and a daughter, Nancy, six.

— William Notman and Son

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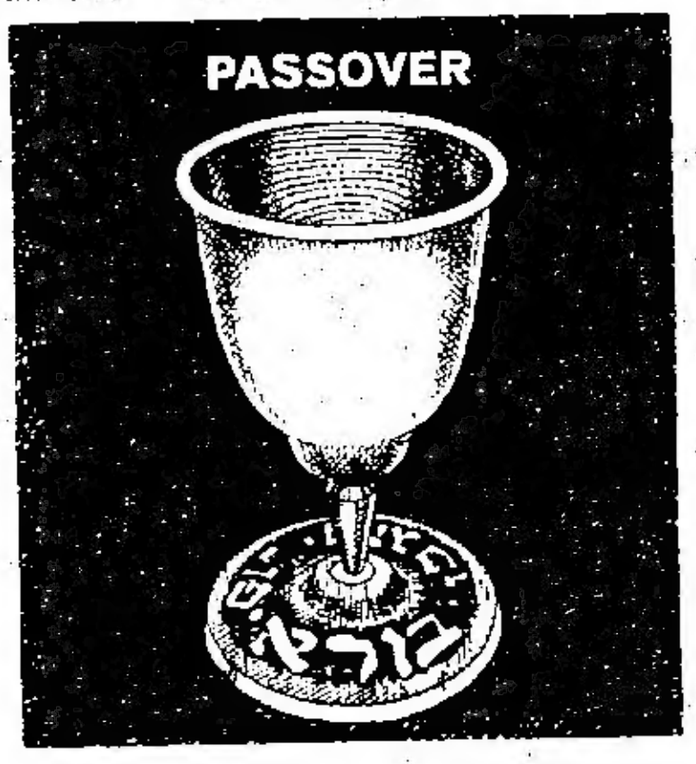

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— Drummond Photos

Morton L. Shlossman, 450 Canterbury Square, Montreal, left, is the new public relations director of Allied Jewish Community Services of Montreal, of which Alvin Bronstein is executive director. He will serve as publicity director of the Joint Campaign for Combined Jewish Appeal and United Israel Appeal, and as editor of the monthly newspaper, "Your Community". AJCS is the central coordinating, planning, budgeting, and financing organization of nineteen health, welfare, cultural, and recreational agencies under Jewish auspices. Mr. Shlossman was director of publicity for the United Jewish Welfare Fund and the United Jewish Appeal, of Toronto, for the past three years; and editor of the Toronto Jewish Reporter, the monthly newspaper of the Welfare Fund, and the best edited organizational paper, during his guidance, ever published in the Jewish community of Canada. Prior to that he was managing editor of the Jewish News, of Newark, N. J., a weekly English-Jewish newspaper. A graduate of journalism from Rutgers University in New Jersey, he also holds a Master's degree in Business Administration from Seton Hall University in New Jersey. Mr. Shlossman is married to the former Miss Meryl Gordon, daughter of Mrs. Shirley Gordon, of Elizabeth, N. J., and the late David Gordon. Mr. Shlossman is the son of Mr. and Mrs. Joseph Shlossman, of Irvington, N. J. There are three sons: Philip, aged eleven years; Jerry, seven; and Paul, five; and a daughter, Rhoda, nine.

Dr. Morton R. Lang, 1742 Lucerne Road, Montreal, right, immediate past-president of the Men's Club, of Beth El Synagogue, was installed as first president of the Northeast Region, National Federation of Jewish Men's Clubs. Dr. Lang is the son of Mrs. Tema Lang, 5227 Byron Street, and the late Joseph Lang. He is married to the former Miss Fidelia Gillman, daughter of Mr. and Mrs. Nathan Gillman, 740 Marlboro Drive. They have three sons: Sheldon, aged twelve years; Geoffrey, eight; and Jonathan, four. Born in Poland, in 1923, Dr. Lang came to Canada in 1936. A graduate of McGill University, he was vice-president of the Dental Under-graduate Society, and editor of the Dental Review. In 1958 he was chairman of the Dental Division in the McGill Capital Funds Drive, and was on the executive for the Canadian Dental Association Convention. At McGill he won the first national award for the best essay of the Canadian Dental Association War Memorial Essay contest, and was on the committee for four years. Dr. Lang was instrumental in establishing an annual contribution to the library of the Dental Schools at McGill, and the University of Montreal, by Alpha Omega Dental Fraternity, of which he was National Regent; and assisted in establishing Alpha Pi Chapter in Montreal. He was chairman of the Council of Jewish Men's Clubs of Montreal, in 1965.

— Astra Studio

Frederick Fedder, left, son of Mr. and Mrs. Jack Fedder, 241 Montrose Avenue, Toronto, graduated from the University of Toronto, with the Bachelor of Science degree in Pharmacy. He played football; was corresponding secretary of Rho Pi Phi Fraternity. He is the brother of Sidney Fedder; and Joseph, aged fifteen years, in grade ten; and a sister, Sharon, sixteen, in grade twelve; both at Harbord Collegiate.

nard Lewis Katz, right, son of Mr. and Mrs. ur Katz, 106 Glen Rush Boulevard, Toron- graduated from the University of Toron- with the Bachelor of Science degree in rmacy. He was active in sports, and an ur student in Pharmacy Administration. wife is the former Miss Sharon Rosen, and have a daughter, Cindy Tilla, aged one one-half years. He is the brother of Randy, thirteen years; and of Cherie, sixteen; son of Mr. and Mrs. W. Katz, 272 Roxton ad; and of Mr. and Mrs. Charles Kopel, 560 Atlas Avenue.

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Murray Goldkind, 3965 52nd Street, Woodside, New York, above, formerly of Toronto, is the son of Mr. and Mrs. Nathan Goldkind, 31 Fraserwood Avenue. Mr. Goldkind appeared in original productions of "Camelot"; "Milk And Honey"; "Luther"; and "I Had A Ball"; was Prince Charming in the Toronto production of "Cindy". His wife is the former Miss Natalie Karen Schure, daughter of Mrs. Jean Schure, and the late Alex Schure. Their son, Elliot Alexander, is seventeen months old; grandson of Mrs. Zeilzel Goldkind, 331 Markham Street. Mr. Goldkind is the brother of Harold Goldkind, 113 Wembley Road; and of Irving Goldkind, 4350 Bathurst Street.

— Gilbert Studio

Martin S. Silverstein, son of Dr. and Mrs. Harry Silverstein, 28 York Downs Drive, Toronto, below, gradualed from the University of Toronto, with the Bachelor of Arts degree in Political Science and Economics. He is taking post-graduate studies in public relations in Labour Economics. He is the brother of John Maxwell, aged fourteen years; and Judith Baila, twelve.

Bernard Applebaum, left, son of Mr. and Mrs. Joseph Applebaum, 92 Sultana Avenue, Toronto, graduated from Osgoode Hall, with the Doctor of Laws degree. He won the MacKenzie King Travelling Fellowship award, and is continuing his studies at the London School of Economics, in London, England. He is the brother of Gerald M. Applebaum, and Miss Marilyn Applebaum; grandson of Louis Mandel, 92 Sultana Avenue. Gerald Applebaum graduated from the University of Toronto, in the four-year honours course in Sociology, with the Bachelor of Arts degree. He won the Ontario Graduate Fellowship, but accepted a Fellowship from Duke University, in Durham, North Carolina, to study for a Ph.D. degree in Sociology.

Allan, aged thirteen years, above, is the son of Mr. and Mrs. Berl Dalfen, 5619 Blossom Avenue, Montreal; brother of Mrs. George Agoston (Phyllis), 4511 Third Street, Chomedey, and Miss Myrna Dalfen; grandson of Mr. and Mrs. Issie Hittner, 5502 Silverson Street; and of the late Mr. and Mrs. Elias Dalfen, of Romania.

— David's Photo Studio

Herky, aged thirteen years, left, is the son of Mr. and Mrs. Harry Cutler, 4838 Victoria Avenue, Montreal; brother of Mrs. Lionel Rabin (Mona), of Calgary, Alberta; Eddie Cutler, Miss Eleanor Cutler, and Errol Cutler; grandson of Mr. and Mrs. Hyman Schnider, 4820 St. Catherine Road; and of Mrs. Gussie Cutler, 4131 St. Lawrence Boulevard, and the late Alik Cutler, all of Montreal.

— Syd Torkin

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Miss Sylvia Dubitsky, daughter of Mr. and Mrs. Moe L. Dubitsky, 665 McEachran Avenue, Montreal, graduated from McGill University with the Master of Science degree in Speech Therapy and Audiology. She is the sister of Joshua Dubitsky, and William Dubitsky; granddaughter of Mrs. Jennie Ross, 665 McEachran Avenue. Miss Dubitsky is a Speech therapist and audiologist at the Jewish General Hospital.

Left, in this picture is Mrs. Meyer Caplan (nee Sylvia Shulemson), 882 Rockland Avenue, Montreal; right, her mother, Mrs. Victoria Shulemson, 2075 Norman Street; seated, Mrs. Ben Brooks (nee Elayne Caplan), and her daughter, Shari Lynn, aged eight months; four generations.
— Perl's Photo Inc.

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Photographed at the Anniversary Candelabra Ball, given by the Women's Auxiliary of the Reddy Memorial Hospital in Montreal, at the Windsor Hotel, are, from left to right: John M. Thompson, 3510 Mountain Street, and Mrs. Thompson; Mrs. Oscar Nutik, 409 Clarke Avenue, Ball chairman, and Dr. Nutik; Mrs. Nathan Grossbaum, 5922 Plantagenet Place, and Mr. Grossbaum.
— Gazette Photo Service

Mrs. Aaron Wolfe, 11 Old Park Road, Toronto, extreme left, president of the Federation of Jewish Women, is presenting an illuminated scroll to Mrs. Charles Kay, 575 St. Clements Avenue, second from the left, at a luncheon in her honour, attended by Bnai Brith Women. In this ceremony are: Mrs. Mendel Israelson, 93 Fairleigh Crescent, second from the right, 1965 chairman of the Women's Division of the State of Israel Bond Organization of Toronto; and Mrs. Julius Caplan, 2900 Bathurst Street, chairman of Bnai Brith Women in Toronto.
— Graphic Artists

Mr. and Mrs. Melvin Fishman, of Calgary, Alberta, with members of their families, who took part in their wedding procession. Mrs. Fishman is the former Miss Deana Shuster, daughter of Mr. and Mrs. Charles Shuster, 6785 Mountain Sights Avenue, Montreal. Mr. Fishman is the son of Mr. and Mrs. Percy Fishman, of Calgary. In the front row are, left: Janice Gladstone, aged ten years, niece of the groom, daughter of Mr. and Mrs. Sidney Gladstone, 150 Poplar Avenue, Dollard des Ormeaux, Mr. and Mrs. Charles Shuster, parents of the bride; Mr. and Mrs. Percy Fishman, parents of the groom; and Debbie Gladstone, aged eleven years, niece of the groom. Standing at the back are: Sidney Gladstone, brother-in-law of the groom, and the best man; Mrs. Seymour Goldstein, 1345 Decarie Boulevard, sister of the bride, matron of honour; and Mr. and Mrs. Hyman Shuster, grandparents of the bride, 6066 Durocher Avenue.

— Peril's Photo

Seated, left to right, are: Mrs. Martin Kirsch, 732 Lanark Crescent, Montreal; Mrs. Edward Kingstone, 5566 Alpine Avenue; in rear are: Mrs. Alfred Naimer, 161 Netherwood Crescent; Mrs. Herbert Strohl, 1906 Cote St. Luc Road; of the Discothèque committee for Angels' Ball "Le Bal de la Renaissance", given at the Queen Elizabeth Hotel, auspices of the National Council of Jewish Women.

Mrs. Marvin Stutman, of Montreal, above, is the former Miss Barbara Anne Rubin, daughter of Mr. and Mrs. William H. Rubin, 708 Grosvenor Avenue. Mr. Stutman is the son of Mr. and Mrs. Alex Stutman, 4810 Isabella Avenue.

— Drummond Photos

David Shapiro, 5725 Cote St. Luc Road, Montreal, above, is the ...er Miss Harriet Gold, daughter of Mr. and Mrs. Max Gold, 5500 ...don Avenue. Mr. Shapiro is the son of Mr. and Mrs. Saul Shapiro, 5041 Glencairn Avenue.

— M. Friedman

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Gary Paul, aged thirteen years, above, is the son of Mr. and Mrs. S. Belcherman, 74 Shellmar Boulevard, Toronto; brother of Ivan, fifteen; and Frances, ten.

Abraham, aged thirteen years, above, is the son of Mr. and Mrs. David Forberg, 48 Evanston Drive, Toronto; brother of Miss Honey Forberg, Miss Esther Forberg, and Joseph Forberg.

Mr. and Mrs. Philip Toulch (nee Sarah Linetzky), 2170 Barclay Avenue, Montreal, celebrated their fiftieth wedding anniversary. They have a son, Harold Toulch, 2555 Benny Avenue; three sons-in-law, and four daughters: Mr. and Mrs. Alec Lewis (Rebecca), 5750 Parkhaven Avenue; Mrs. Freda Ostin, 2160 Barclay Avenue; Mr. and Mrs. Herbert Cohen (Bertha), 5021 Mira Road; Mr. and Mrs. Reuben Staviss (Gertrude), 3210 Forest Hill Avenue; ten grandchildren: Gerald Lewis, Peter Lewis, Lawrence Lewis, and Mrs. Frank Bilmes (nee Lorraine Lewis); Harvey Ostin, Marvin Ostin, and Eileen, fourteen, children of Mrs. Freda Ostin, and the late Nick Ostin; Ronald Cohen, and Howard Cohen; Harold Staviss, twelve; and a great-grandchild, Cary Scott, four months, son of Mr. and Mrs. Gerald Lewis. Mr. Toulch is the brother of Max Toulch, 5245 Durocher Street; and Mrs. Eva Baron, 2668 Bedford Road. Mrs. Toulch is the sister of Harry Linetzky, 4652 Carlton Avenue; Samuel Lenet, 5425 Trans Island Avenue; Mrs. Issie Bittman (Sima), 3890 Plamondon Street; and Mrs. Harry Deckelbaum (Betty), of Brooklyn, N. Y.

— Business and Industrial Photos

Larry Brian, thirteen, below, is the son of Mr. and Mrs. Bernard Turkish, 1305 Wilson Avenue, Toronto; brother of Mrs. Lionel Stern (Frances), 1307 Wilson Avenue; and Samuel Gwosdy, 205 Ranee Avenue.

— Famous Studio

Jacob, thirteen, below, is the son of Mr. and Mrs. Zwi Orbach, 105 York Downs Drive, Toronto; brother of Miss Judith Orbach.

— St. Clair Photo Studio

Mr. and Mrs. Harry Milgram, and their children: Karen, aged fourteen years; Joel, eleven; and Joni, seven, 990 Alexis Nihon Boulevard, Montreal. Mr. Milgram had one of the feature roles in the musical production, "Oklahoma!" at Westhill High School, presented by the Men's Club of Beth Ora Synagogue. Mrs. Milgram was box office chairman; their daughter, Karen, was costume co-ordinator. Mr. Milgram is the son of Mrs. Sonia Milgram, of Israel, and the late Jack Milgram, of Montreal. Mrs. Milgram is the former Miss Faygie Ash, daughter of Mrs. Jennie Ash, 5005 Bourret Street, and the late Joseph Ash.

— Canada Wide

Below, Julie Sue Simon, aged four and one-half years, is the daughter of Moishe Simon, 16 Chateau Court, Toronto, and the late Mrs. Esther Simon; sister of Tammy Rose, aged nine months; granddaughter of Mr. and Mrs. Harry Simon, 102 Roberta Drive; and of Mr. and Mrs. Hyman Sherr, 3 Dellbank Road; great-granddaughter of Mr. and Mrs. S. Simon, 222 Ava Road; and of Alex Millman, 102 Roberta Drive.

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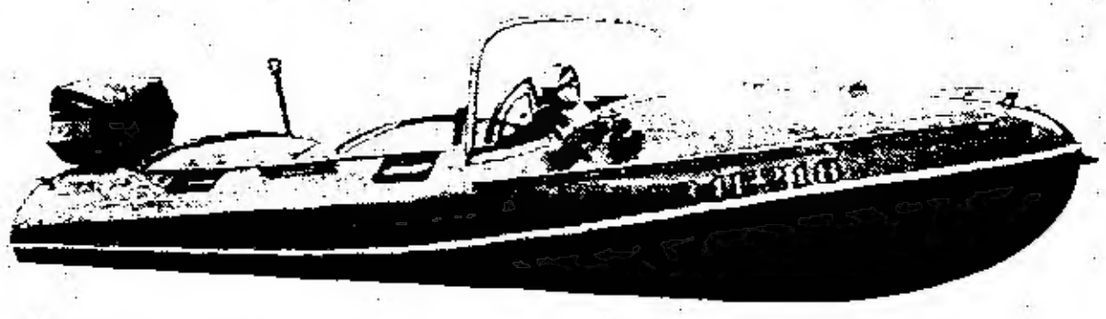

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Mrs. Arthur Rubinoff, 34 Carscaden Drive, Toronto, above, is the former Miss Susan Bloomfield, daughter of Mr. and Mrs. Jack Bloomfield, 4 Mascot Place. Dr. Rubinoff is the son of Mr. and Mrs. Samuel Rubinoff, 555 Sheppard Avenue. Dr. Rubinoff graduated from the University of Toronto, Faculty of Dentistry.

— Horvath Photography

Mrs. Joseph Snitz, 2705 Kent Avenue, Montreal, below, is the former Miss Evelyne Nadler, daughter of Mr. and Mrs. Saul Nadler, 827 Liège Street West. Mr. Snitz is the son of Mr. and Mrs. Abe Snitz, 4353 City Hall Avenue, and the late Mrs. Reva Snitz.

— Perl's Photo Inc.

Mrs. Robert Ganbarg, of New York, above, is the former Miss Frances Weinstein, daughter of Mr. and Mrs. Leon Weinstein, 116 Old Forest Hill Road, Toronto. Mr. Ganbarg is the son of Mr. and Mrs. Jack Ganbarg, of New York.

— A. Gilbert

— Drummond Photos

Mrs. Aaron Eisenberg, of Pasadena, Calif., right, is the former Miss Ruth Perelmuter, daughter of Mr. and Mrs. Samuel Perelmuter (Perl), 4688 Van Horne Avenue, Montreal. Mr. Eisenberg is the son of Mrs. Eddie Hudes, of Los Angeles, Calif., and the late Samuel Eisenberg.

Mrs. Peter Eli Waisberg, 4652 Courtrai Avenue, Montreal, left, is the former Miss Hannah Faye Goldenberg, daughter of Mr. and Mrs. Joseph Jacob Goldenberg, 3931 Linton Avenue. Mr. Waisberg is the son of Mr. and Mrs. David Waisberg, 4640 Mackenzie Street.

Mrs. David Fink, 515 Chaplin Crescent, Toronto, above, is the former Miss Nanci Brownstein, daughter of Mrs. Ethel Brownstein, of Charleston, West Virginia, and the late Jack Brownstein. Mr. Fink is the son of Mr. and Mrs. George Fink, 658 Briar Hill Avenue.

— A. Gilbert

— Perl's Photo I

Deborah Tina, aged four years, left, is the daughter of Mr. and Mrs. Nat Gampel, 1457 Webb Avenue, Montreal; sister of Mark Mitchell, thirteen; and Alan Jeffrey, nine; granddaughter of Mrs. Dora Steinman, 5672 Durocher Street, and the late Jack Steinman; and of Mr. and Mrs. Isaac Gampel, 5831 Hutchison Street.

— Tante Lena Studio

Mrs. Melvin Starkman, 39 Silverton Avenue, Toronto, is the former Miss Sheila Goldman, daughter of Mrs. Louis J. Zuker, 2500 Bathurst Street. Mr. Starkman is the son of Mr. and Mrs. Theodore Starkman, 92 Overbrook Place.
— Horvath Photography

Jay Alan, aged four years; and Nina Estelle, six, are the children of Mrs. Rose Lerner, 105 Whitley Avenue, Toronto, and the late Charles Lerner; grandchildren of Mrs. Fanny Sheftel, 105 Whitley Avenue; and of Mrs. Annie Lerner, 4222 Bathurst Street.
— Coleman Studio

Mrs. Saul Silverstein, 625 Roselawn Avenue, Toronto, above, is the former Miss Brenda Gayle Berrin, daughter of Mr. and Mrs. Louis Berrin, 14 Rosebury Road. Mr. Silverstein is the son of Mrs. Rose Silverstein, 18 Park Hill Road, and the late Irving Silverstein.
— A. Gilbert

Mrs. Harold Struzer, 9 Holly Road, Montreal, below, was chairman of Marseilles Group decorators' display, "House Beautiful '66", of Women's ORT; with Mrs. Manuel Shiner, 6 Elsize Road. Mrs. Mortimer Dolman, 5592 Macdonald Avenue, was ticket convener.

— N. Feifer

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Sarah, aged four, left, and her sister, Hannah, nine, are the children of Mr. and Mrs. Ben Bedzow, 128 Finchley Road, Montreal; grandchildren of Mrs. Chasia Bedzowski, 132 Finchley Road, and the late Micheal Bedzowski, of Poland; and of Mr. and Mrs. M. Eichler, 6762 Clanranald Avenue.

Marcia Debra, aged one year, below, is the daughter of Mr. and Mrs. Mannie London, 5815 Trans Island Avenue, Montreal; granddaughter of Mr. and Mrs. Samuel Silski, 5817 Trans Island Avenue; and of Mr. and Mrs. Harry London, 8541 Stuart Avenue; great-granddaughter of Mr. and Mrs. Morris Pinchuk, 5425 Waverley Street.

Stuart Earl, aged nearly two, below, is the son of Mr. and Mrs. Leslie Schwartz, 7588 Wiseman Avenue, Montreal; brother of Andrew Brian, seven; grandson of Mr. and Mrs. David Bruner, 7590 Wiseman Avenue; and of Mr. and Mrs. Samuel Schwartz, 4619 Michel Bibaud Street.

Gary, aged four; and Rita, two, above, are the children of Mr. and Mrs. Edward Kurzock, 33 Garthdale Court, Toronto.

— Famous Studio

— Drummond Photos

— Regent Photo

Mitchel, thirteen, right, is the son of Mr. and Mrs. Morris Gurman, 4837 La Pelltrie Street, Montreal; brother of Debra, fourteen; grandson of Mrs. Gertie Horowitz, 5238 Jeanne Mance Street, and the late John Tecks, of Montreal; and of the late Mr. and Mrs. Myer Gurman, of Montreal.

— Gregory Rudel

Mrs. Benjamin Meyer, 4474 Bel Air Road, Chomedey, Montreal, right, and sons, Jack, nine; left; Isaac Joshua, ten; brothers of Ralph Lazar, four; grandchildren of Mr. and Mrs. Louis Kimel, 852 McEachran Avenue; and of the late Mr. and Mrs. Joshua Meyer, of Poland.

— Van Dyck Stu

Mrs. Pinchas S
4210 Courtrai
Montreal, right,
former Miss Hild
vitch, daughter
late Mr. and M
chael Horovitch
Montreal. Mr. S
is the son of M
Mrs. Mendel Sr
5111 King Edwar
nue, and the
Mrs. Bina Smol
— Perl's Pho

Mrs. Irwin Itzkovitch, of Waterloo, Quebec, left, is the former Miss Betty Zinman, daughter of Mr. and Mrs. Issie Zinman, 5742 Wilderton Avenue, Montreal. Mr. Itzkovitch is the son of Mrs. Goldie Itzkovitch, 4577 La Peltrie Street, and the late Joseph Itzkovitch.
— Hy Welt

Mrs. Pinchas Smolash, 4210 Courtrai Avenue, Montreal, right, is the former Miss Hilda Horovitch, daughter of the late Mr. and Mrs. Michael Horovitch, of Montreal. Mr. Smolash is the son of Mr. and Mrs. Mendel Smolash, 5111 King Edward Avenue, and the late Mrs. Bina Smolash.
— Perl's Photo Inc.

Mrs. Harry Kamenetsky, 6620 Mountain Sights Avenue, Montreal, left, is the former Miss Myra Bloom, daughter of Mrs. Eddie Litovsky, 6072 Mountain Sights Avenue, and the late Archie Bloom. Mr. Kamenetsky is the son of Julius Kamenetsky, 3275 Goyer Street, and the late Mrs. Rebecca Kamenetsky.
— David's Photo Studio

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Sealtest

From right to left are: Bernard Weinstein, 7 Purdon Drive, Toronto, president of Bnai Israel Beth David Synagogue, presenting a silver Kiddush cup (ritual object of the Jewish faith), to Meyer Dorren, of Los Angeles, Calif., formerly of Toronto; Mrs. Dorren, and Rabbi Albert Pappenheim, 145 McAllister Road, of Bnai Israel Beth David Synagogue. The photograph was taken at a recent party honouring Mr. Dorren, and which launched the Bnai Israel Beth David Synagogue jubilee year celebration. Those present included: Harold Cohen, chairman of the board of governors, and Mrs. Cohen; Melvin Katzman, chairman of the jubilee book committee, and Mrs. Katzman; Max Goody, a past president, and Mrs. Goody; and Cantor and Mrs. David Greengarten. The jubilee year celebrates the fiftieth anniversary of the founding of Bnai Israel Synagogue, and the tenth anniversary of Beth David Synagogue. These two synagogues now form Bnai Israel Beth David Synagogue.

— St. Clair Photo Studio

Larry, aged thirteen, below, is the son of Mr. and Mrs. Murray Herman, 5609 Alpine Avenue, Montreal; brother of Steven; grandson of Mrs. Fanny Einbinder, 5500 Bourret Street, and the late Saul Einbinder; and of Mrs. Annie Herman, of New York, and the late Louis Herman.

Allen, aged thirteen, left, is the son of Mr. and Mrs. Samuel Herblum, 169 Waterloo Avenue, Toronto; brother of Fay, aged eleven years.

Stephen, aged thirteen years, above, is the son of Mr. and Mrs. Louis Freedman, 4 Model Avenue, Toronto; brother of Miss Heather Freedman; and Alan, eight.

— Famous Studio

Harvey Elliot, aged thirteen, above, is the son of Mr. and Mrs. Max Klish, 22 Fallingdale Crescent, Toronto; brother of Gerald Cecil, seven; grandson of Mr. and Mrs. L. Kirshenblat, 927 Wilson Avenue; and of Mr. and Mrs. J. Freedman, of Los Angeles, Calif.

— St. Clair Photo Studio

Julius Marcus, 14 Megin Road, Toronto, above, is an executive member and co-founder of Machzikei Bnai Israel Synagogue, Toronto; on the Jewish Immigrant Aid Services executive; College Memorial Chapel, Jewish Public Library; member of United Jewish Appeal, Bnai Zion, Central Fund for Traditional Institutions, Zionist Council, Jewish National Fund, Men's Group, Jewish Home For The Aged, Hebrew Free Loan Association; Israel Bond Campaign, Canada-Israel Cultural Foundation, Canadian Jewish Congress; chairman of the Library's Music Month celebrations; is forming Talmudic study groups, one at Beth Tzedec Synagogue; was elected Warsaw-Ghetto Organization liaison officer to Congress. Mrs. Marcus is the former Miss Margaret Wolfe. There are two daughters: Miss Charlotte Frances Marcus, a teacher at Pauline Avenue Public School; and Miss Anita Ruth Marcus, grade thirteen student at Vaughan Collegiate.

— Hy Welt

— Famous Studio

— Famous Studio

Steven, aged three years, centre, left, is the son of Mr. and Mrs. Benjamin Pearl, 10 Kirkland Boulevard, Toronto; brother of Michael, aged seven and one-half years; and Jerry, six; grandson of Mr. and Mrs. Samuel Sherwin, 31 Brookview Drive; and of Mr. and Mrs. Max Pearl, 53 Neptune Drive.

Ian Michael, aged fifteen months, left, is the son of Mr. and Mrs. Ronald Botnick, 42 Rusholme Drive, Toronto; grandson of Mrs. Jenny Pratz, 42 Rusholme Drive; and of the late Issie Pratz; and of Mr. and Mrs. J. Botnick, 10 Moreland Avenue.

Dr. Ralph Halb
above, is presid
dian Friends of
son of Mr. and
Highbourne Road
Roslyn Saltzman,
Saltzman; 650 B
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High Crescent
and Mrs. M
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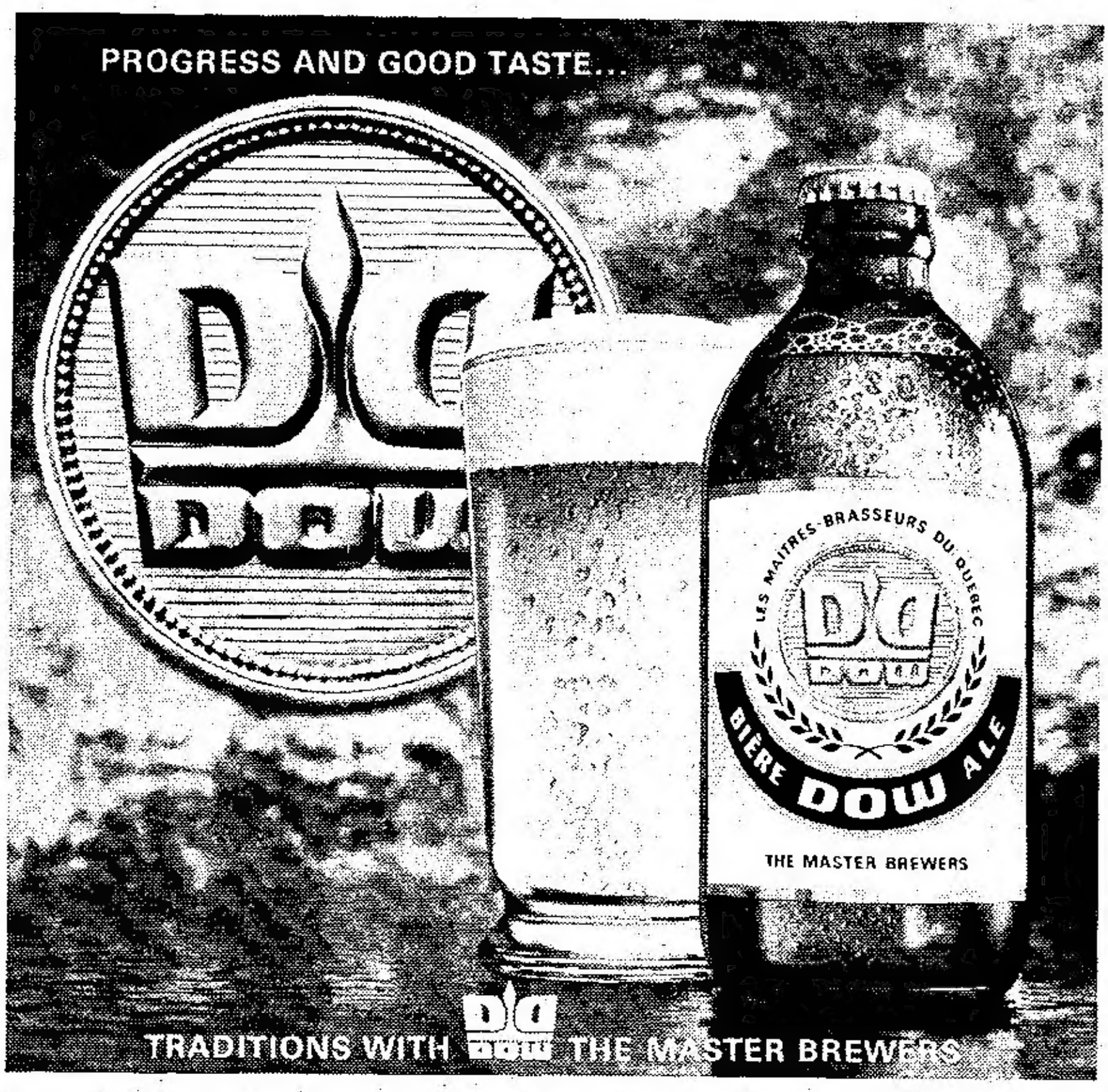
Benjamin Herson is now in his eleventh year as director of Adult Education of Shaar Hashomayim Synagogue, in Montreal, the oldest Ashkenazic Synagogue in Canada, established in 1846. He received his education in Telz, Lithuania, and Winnipeg, under private and rabbinic tutelage; in the Talmudic Academy of Greater Kansas City; and in the Jewish Theological Seminary of Canada, in Toronto. He received his diploma from the Jewish Teachers Seminary of Canada, in Montreal. He studied Fine Art at the Winnipeg School of Art, Musgrove School of Art, and Ontario College of Art, in Toronto. On receiving the Bachelor of Arts degree from the United College, University of Manitoba, Mr. Herson pursued three years of post-graduate studies at the Dropsie College of Hebrew and Cognate Learning, in Philadelphia, in Jewish Philosophy, History, and Rabbinics. Mr. Herson served as principal of the Canadian Jewish Congress Summer School; educational director for Youth at the YMHA, in Winnipeg; editorial contributor to the Jewish Post, in Winnipeg; director of the Philadelphia Zionist Youth Commission; director of the Summer in Israel Institute of Young Judaea; lecturer in Residence at Brandeis Institute in California; associate director and head of Camp Alonim, Junior Division of the Brandeis Institute. Mr. Herson is editor of publications for the Rabbi Herson Memorial Foundation, which is publishing the manuscripts of his late father, whose posthumous work, Derech Emunah (The Way Of Faith) appeared in 1957. His poems and essays have been published in different periodicals. A volume of poetic narrative-verse entitled, "Journey Of A Soul", was published at Redpath Press of McGill University Press, in Montreal, 1965. He is now at work on a philosophical treatise and sequel to Abdiel Part I of "Journey Of A Soul". He is active in communal affairs, Canadian Jewish Congress, Abraham Ansel Levin Lodge of the Zionist Organization of Canada; Adult Education consultant to numerous institutions and organizations; and member of the Canadian Jewish Historical Society, in Montreal. Mr. Herson is married to the former Miss Aviva Caiserman, of Montreal, and they have two children, Yohanan Yosef, sixteen, and Ilana Mishal, twelve. "Journey Of A Soul" is a work of poetic narrative and verse of lucid and classic style and profound philosophic significance. While written in the idiom of the Judaic tradition, its implications are universal and its theme, humanity. A modern pilgrim's progress, it traces the beginnings of a soul's journey in search of the Whole Man and the Divine Presence. The work comprises the following sections: "The Prologue" which states the theme of the book; "Children Of Abdiel", the theme of Providence; "Abdiel Part I", the childhood of the epic hero and his friendship with Korban, the tragic figure; "Love Songs Of Abdiel"; "Korban" and his testament, a spiritual legacy; "Leaves Of Sorrow And Wrath", a reaction to historical and social ills of our time; and "The Epilogue", which contains a lyrical statement of the concept of the Whole Man entitled, "Song Of The Boatman". The book has been warmly received in the Jewish world of letters and has won the praise of outstanding scholars and critics.

Dr. Ralph Halbert, 11 Mead Court, Toronto above, is president of Toronto Chapter, Canadian Friends of the Hebrew University. He is the son of Mr. and Mrs. Hyman J. Halbert, 152A Highbourne Road. His wife is the former Miss Roslyn Saltzman, daughter of Mr. and Mrs. Saul Saltzman, 650 Briar Hill Avenue. Their children are: Michael, aged ten years; Daniel, six; and Perri, five.

— Graphic Artists

...nie Michelle, sixteen, above, is the ...ghter of Mr. and Mrs. Harry Kronis, 87 ...bigh Crescent, Toronto; granddaughter of ... and Mrs. N. Kronis, 153 Maria Street; ...nd of the late Mr. and Mrs. I. Floren.

— Morrison Studio



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MOVE RIGHT AHEAD WITH THE MASTER BREWERS

Dr. Arthur Godfrey, above, son of Mr. and Mrs. M. Godfrey, 63 Heddington Avenue, Toronto, graduated from the Faculty of Dentistry, of the University of Toronto. Dr. Godfrey is a member of Alpha Omega Fraternity; and served three years on the executive. He participated for four years in inter-faculty basketball. He is the brother of Allan Godfrey.

William R. Labow, 4851 Cote St. Luc Road, Montreal, above, was awarded the 1966 "Mortar of Honor" by the Association des Pharmaciens Détaillants de Montréal et de la Province de Québec, an organization of province-wide, French-speaking, retail pharmacists. This annual award is presented to the pharmacist who has made an outstanding contribution to the profession itself, and on behalf of pharmacy to the public. For thirty-two years Mr. Labow was president of the Independent Retail Druggists Association and is now chairman of the board; and national chairman of the Pharmacy division of the Canadian Friends of the Hebrew University. Mr. Labow is the son of the late Mr. and Mrs. Israel Labow. He is married to the former Miss Mabel Maislin, daughter of the late Mr. and Mrs. Solomon Maislin. They have two sons, and a daughter-in-law: Mr. and Mrs. Mark Labow, 5725 Palmer Street; and Dr. Samuel Labow, a resident surgeon at Bellevue Hospital, in New York; and two grandchildren: Sheryl, aged nine years; and Richard, seven; children of Mr. and Mrs. Mark Labow.

— Nakash Photo

Samuel Paperman, 1460 McGregor Avenue, Montreal, above, is president of Temple Emanu-El. He is married to the former Miss Lillian Blumenthal, daughter of Mrs. Anna Blumenthal, of Montreal, and the late Israel Blumenthal. Mr. Paperman is the son of the late Mr. and Mrs. Lazar Paperman. They have two sons-in-law, and daughters: Mrs. Edward Woolner (Elaine), 1520 McGregor Avenue; and Mrs. Ronald Smith (Brenda), 4125 Blueridge Crescent.

— Nakash Photo

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RUBBER COMPANY
of CANADA, Ltd.

KAFSTED The Original Quarterlining by the Yard in Rolls

FOR THE SHOE MANUFACTURER
Quarterlinings, Socklinings, Non Slips, Re-Inforcings, Box Toes.
Sales Agents:
McDowell & Lincoln Ltd., Kitchener - Quebec - Montreal.

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Specialty Fabrics, Novelty Coatings.
Sales Agents:
Hogan Agencies Inc., 4428 St. Lawrence Blvd., Montreal;
R. V. Stafford Agencies Ltd., 55 Taber Rd., Rexdale, Ont.

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HOLIDAY GREETINGS FROM
ARROW PLASTICS
the largest plastic heel manufacturer in Canada

High fashion afoot . . . inspired interpretations depicting grace and glamour. Created to enhance your latest footwear fashions, and made of only the finest quality materials. Heels of studied grace . . . heels of classic beauty. Noble pedestals indeed, for the form divine.

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"LIFE-STEP"
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PL. 7-3804

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rs. Jack Golomb,
of the late Mr.

— Famous Studio

Harvey Golden, 4067 Vendome Avenue, Montreal, far left, was one of the first Jews of Montreal named to the Protestant School Board of Greater Montreal. Mr. and Mrs. Golden have two sons, Allan Z. Golden, and Howard J. Golden. Other School Board members are: Joseph S. Caplan, 4855 Queen Mary Road; Leon Kronitz, 5240 Rosedale Avenue; and Samuel Godinsky, 731 Belmont Avenue.

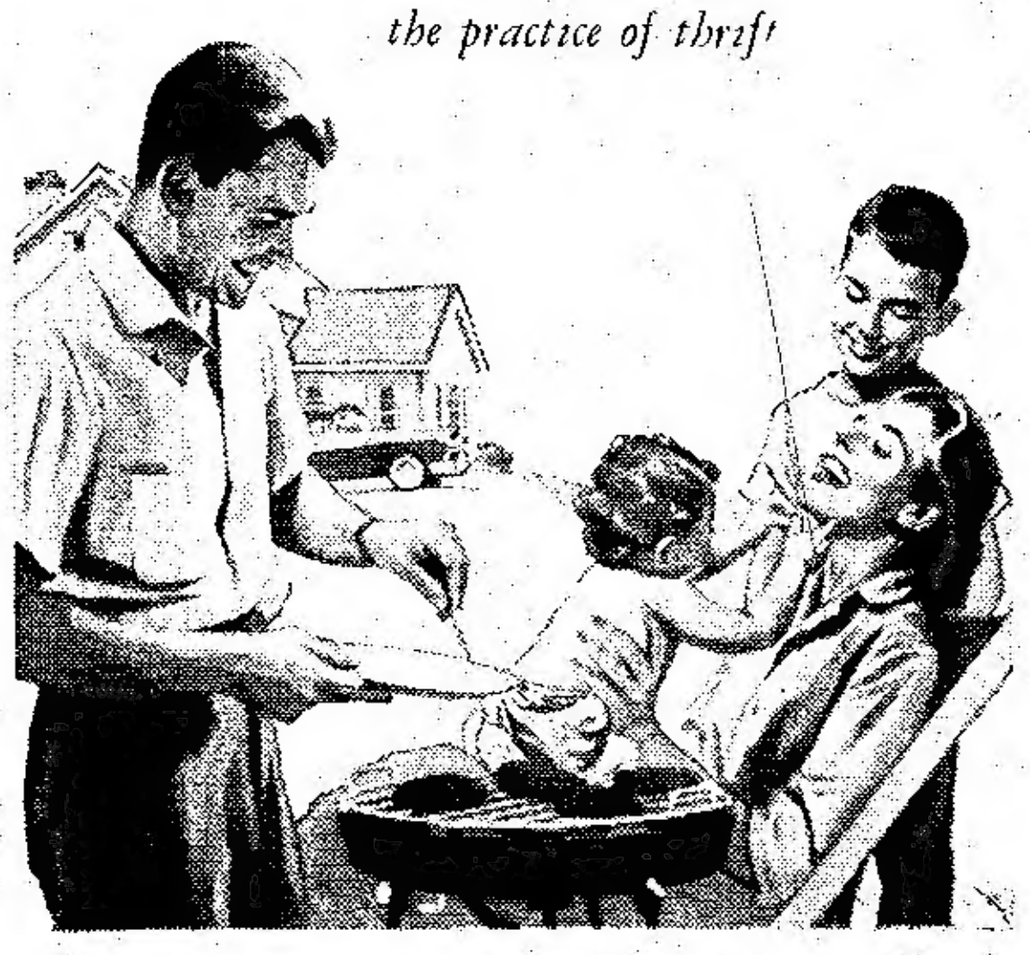
Harold Lande, Q.C., 698 Grosvenor Avenue, Montreal, left, was one of the first Jews of Montreal to be named to the Protestant School Board of Greater Montreal. He is married to the former Miss Sarah Elizabeth Beebe, daughter of the late Mr. and Mrs. Joshua Beebe, of Port Daniel, Quebec. Mr. Lande is the son of the late Mr. and Mrs. Isaac Lande. They have a son, Ian, aged eleven years; and a daughter, Beth, thirteen. Others are Joseph S. Caplan, 4855 Queen Mary Road; Leon Kronitz, 5240 Rosedale Avenue; Samuel Godinsky, 731 Belmont Avenue.

Reginald Lewis, 4877 Dornal Avenue, Montreal, left, is president of Mount Royal Lodge Number 729 of Bnai Brith. He is a past-chairman of the optometric division of Combined Jewish Appeal; division chairman of Y.M.-Y.W.H.A. campaign; on the board of Camp Bnai Brith; of Hillel Foundation of McGill University; past-president of Montreal Clinical Society of Optometry; founder president of Montreal Clinic of Optometry; past-president of Pythian Clinic of Optometry; member of Canadian Progress Club; Hillsdale Golf and Country Club; past-chairman of National Save Your Vision Week. He is married to the former Miss Ethel Karpman, daughter of Mr. and Mrs. Ben Karpman, 922 Wilder Avenue. He is the son of Mrs. Rose Lewis, 310 Spadina Road, Toronto, Ont., and the late Lew S. Lewis. They have two sons, Lew Lewis, a graduate of McGill University, with the Bachelor of Arts degree; and Howard Lewis, a third-year student at Sir George Williams University, Faculty of Science.

Kenneth Irwin, above, now aged fourteen years, is the son of Mr. and Mrs. Abraham Picov, 14 Marwill Street, Montreal; brother of Steven, eleven years; grandson of Mr. and Mrs. Jack Golomb, 580 Brookdale Avenue; and of the late Mr. and Mrs. Kalman Picov.

— H. M. Walters

Happiness and Security are to be found in the practice of thrift



THE MONTREAL
CITY & DISTRICT
SAVINGS BANK

FOUNDED IN 1846

Safety Deposit Boxes at All Our Offices

HOLIDAY
GREETINGS
TO OUR
JEWISH FRIENDS
AND
CUSTOMERS

PHD Desrosiers
MONTREAL, QUE.

A COMPLETE LINE
OF
BUILDING, INSULATING &
REFRACTORY MATERIALS
– HARDWARE –

La Salle Builders Supply Limited
National Builders Supply Limited
Val Royal Building Materials Ltd.

— Wallace R. Berry

Debbie Elaine, aged six and one-half years; and Bryan Gregory, two and one-half, left, are the children of Mr. and Mrs. Bernard Tenenhouse, 129 Indian Road, Kingston, Ont.; grandchildren of Mr. and Mrs. Joseph Geller, of Kingston; and of Mrs. Manis Tenenhouse, 2825 Darlington Place, Montreal, and the late Leon Michael Tenenhouse.

Stephen Harvey, aged fourteen years, right, is the son of Mr. and Mrs. Robert Buhis, 43 Marquette Avenue, Toronto; brother of Mrs. Fred Schorr (Elaine), 30 Springhurst Street; grandson of Mrs. Sarah Buhis, 1077 Gerrard Street East.

—St. Clair Photo Studio

Mr. and Mrs. David Aisenthal, 2392 Bedford Road, Montreal, and their grandchildren, and a great-grandchild: Back row, left to right: Harvey Aisenthal, aged fourteen years; Marvin Yarrow, thirteen; Mrs. Irving Dardick (nee Rhoda Aisenthal), Myrna Grief, thirteen; Sharon Yarrow, eight; third row: Barry Aisenthal, seventeen; Mr. Aisenthal; Marlene Aisenthal, ten; Mrs. Aisenthal; Ellen Yarrow, fifteen; second row: Heather Grief, eight; Tina Aisenthal, three; Celina Dardick, two; Stewart Grief, five; Miss Sandra Aisenthal; front row: Michael Aisenthal, eight; Rhonda Leigh Grief, nine; and Neal Yarrow, five. Harvey, and Marlene, are the children of Mr. and Mrs. Joseph Aisenthal, 520 Crevier Street; Marvin, Neal, Ellen, and Sharon, are the children of Mr. and Mrs. Samuel Yarrow, 1234 Shorecrest Street; Mrs. Irving Dardick, Barry, and Sandra, are the children of Mr. and Mrs. Max Aisenthal, 1090 Mill Hill Street; Myrna, Stewart, Rhonda Leigh, and Heather, are the children of Mr. and Mrs. Tully Grief, 2150 St. Louis Place; Tina, daughter of Mr. and Mrs. Aaron Aisenthal, 1092 Mill Hill Street; Celina, daughter of Mr. and Mrs. Irving Dardick, 760 d'Estree Street; and Michael, son of Issie Aisenthal, 2932 Bedford Road, and Mrs. Zicale Aisenthal, 5704 Kincourt Street.

— Drummond Photo

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Mr. and Mrs. H. S

— Tante Liane Studio

Rhonda, aged three years, far left, is the daughter of Mr. and Mrs. Jack Pomerantz, 4589 Seventh Street, Chomedey, Montreal; sister of Mark, aged nine years; and Carl, six; granddaughter of Mrs. Sarah Frumkin, 4589 Seventh Street, and the late Nathan Frumkin; and of the late Mr. and Mrs. N. Pomerantz.

— Perl's Photo Inc.

Mark, aged seven years, left; and Lola, three and one-half, below, left, are the children of children of Mr. and Mrs. Larry Stuhl, 1453 Elizabeth Street, Montreal; grandchildren of the late Mr. and Mrs. I. Stuhl, of Rumania; and of the late Mr. and Mrs. M. Kestingler, of Poland; great-grandchildren of Mr. and Mrs. M. Riegler, 5441 Hutchison Street.

Mark, aged six years, below; and Lisa, four, above, are the children of Mr. and Mrs. Irwin Olesnick, 186 Park Home Avenue, Toronto; brother and sister of Susan, nearly one year; and the grandchildren of Mr. and Mrs. B. Olesnick, 475 Palmerston Boulevard; and of Mr. and Mrs. H. Sherman, 73 Kendal Avenue.

— Famous Studio

PASSOVER GREETINGS

To The Many Policy Holders And Friends

Of The Montreal Branch

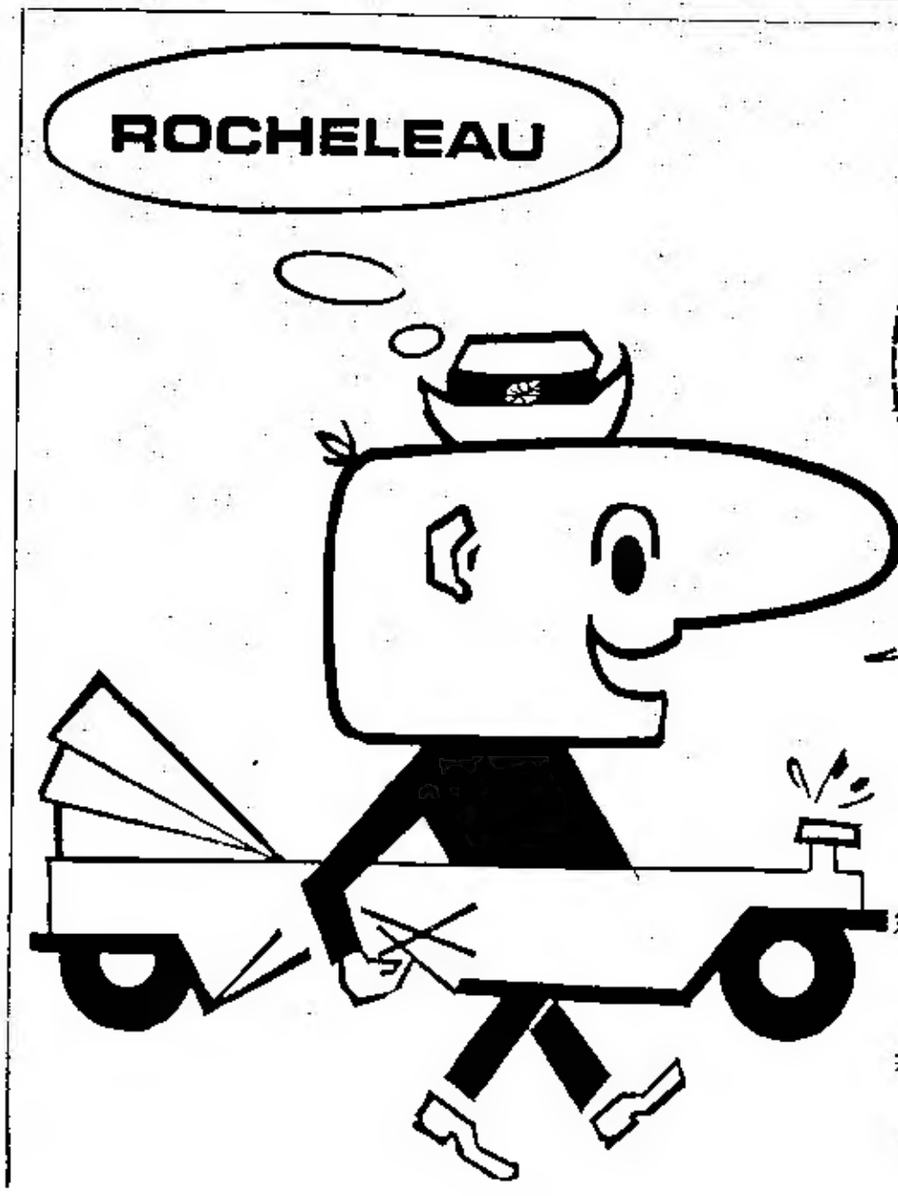
NORTH AMERICAN LIFE ASSURANCE COMPANY

JACK FLEMMING, Manager
CHARLIE BOODMAN
KENNETH CROWE
HENRY CAVE
Wm. (Bill) CARBONELL
GUY BERUBE, Branch Secretary
YVON P. GAUTREAU, B.A., B.Sc.
RICHARD LAMBERT
KEITH McCOWAN
G. W. MERSEREAU, O.B.E.

NORTH AMERICAN LIFE ASSURANCE COMPANY

612 ST. JAMES STREET WEST, MONTREAL 3, P.Q.
VI. 9-8171

ROCHELEAU



It's easy at . . . ROCHELEAU

Yes, it's easy and you will always feel at HOME at ROCHELEAU • ample parking • unexcelled service • best buys and top trade-in value on easy credit terms — PONTIAC, BUICK, ACADIAN, VAUXHALL as well as GMC trucks.

ROCHELEAU AUTOMOBILE LTD.

11251 NOTRE DAME STREET EAST
645-1651

Maritimes Section

Mrs. Stanley Arthur Turner, 2755 Kent Avenue, Montreal, below, is the former Miss Lynda Bulgutch, daughter of Mr. and Mrs. Abe Bulgutch, 5289 Cavendish Boulevard. Mr. Turner is the son of Mrs. Sadie Turner, 2505 Van Horne Avenue, and the late Max Turner.

— Perl's Photo Inc.

Mrs. Gershon Dubinsky, 2305 Ward Street, Montreal, right, is the former Miss Janice Kolker, daughter of Mr. and Mrs. Alex Kolker, 250 Tait Street. Mr. Dubinsky is the son of Mr. and Mrs. Joseph Dubinsky, of Glace Bay, N.S.

Nancy Marla-Lynn, aged thirteen years, left, is the daughter of Dr. and Mrs. Sydney Wax, 1 Model Avenue, Toronto; sister of Barbara Elaine, Mark Kenneth, and Cindy Ann; granddaughter of Mr. and Mrs. Esy Moskoff, 109 McGillivray Avenue; and of Mr. and Mrs. Jacob Wax, 2895 Bathurst Street.

— Famous Studio

— M. Friedman

5726-1966

On the occasion of the Passover,

sincere best wishes to all of our friends

Admiral Beatty Motor Hotel

SAINT JOHN, NEW BRUNSWICK

הָא לַחְמָא עַנְיָא

"This is the poor bread
which our fathers
ate in the land of Egypt.
Let anyone who is hungry
come in and eat. Let
anyone who is needy come
in and make Passover."

Scotia BANK
THE BANK OF NOVA SCOTIA

— Photo Illustrations of Canada

Concert Society of the Jewish People's Schools, of Montreal, will hold its annual concert at Place des Arts on May 14, presenting Mischa Elman, violin virtuoso, as guest artist. Left to right are: Mrs. William Novick, 2445 Nantel Street, Montreal, publicity chairman; Hershel Pepper, 5970 Mountain Sights Avenue; vice-chairman of men's committee; and Mrs. William Laufer, 6644 Macdonald Avenue, chairman of volunteers

Harry H. Smofsky, below, is Mayor of Bridgetown, N.S., for ten consecutive years, having finished a fifth term. President of the Union of Nova Scotia Municipalities, 1964-1965, he was re-elected for another year; chairman of School Board for sixteen years; past president of Curling Club; of War Services Club; of Board of Trade; honorary president of Recreational Association; director of Eden Golf and Country Club; of Nova Scotia St. John Ambulance Association; chairman of Salvation Army Appeal. Mr. Smofsky, born in 1910, in Yarmouth, N.S.; is the son of Mr. and Mrs. Abram Smofsky (Ethel). He is married to the former Miss Lena Superstein, of Montreal, Quebec, daughter of the late Mr. and Mrs. Jacob Superstein (Marcia). They have two daughters: Miss Norma Smofsky, and Suellen, fifteen. Mr. Smofsky is an ardent fisherman.

Mitchell Howard, aged four years, left; and Lisa Beth, two and one-half, far left; are the children of Dr. and Mrs. Morton L. Brown, 32 Harvard Avenue, Brookline, Mass.; grandchildren of Mr. and Mrs. Saul Brown, 706 Valley View Street, Fredericton, N.B.; and of Dr. and Mrs. Samuel Newman, 6350 Almond Street, Halifax, N.S.

Sydney Maislin, 1010 Markham Road, Montreal, left, received the Award of Israel plaque at a dinner in his honor given by Mount Royal Lodge, Bnai Brith, at the Queen Elizabeth Hotel, for Israel Bonds. He was the originator and president of the Lasalle Disaster Fund; past president of Camp Bnai Brith; Golden Governor of YM-YWHA; past president of its fund-raising campaign; associate chairman of 1965 Combined Jewish Appeal; a governor of Jewish General Hospital; Jewish Hospital of Hope; United Talmud Torahs. Mr. Maislin received the Boris Rappaport Memorial Award for Bnai Brith work. He is married to the former Miss Reva Palefsky, daughter of Mr. and Mrs. Myron Palefsky, 3092 Linton Avenue. They have a son-in-law, and three daughters: Mr. and Mrs. Mel Jacoby (Marcia), of Forest Park, Ill.; Miss Mira Maislin; Barbara, twelve. He is the son of the late Mr. and Mrs. Max Maislin.

— H. S. Adler

Passover Greetings

CERAMIC TILE

QUARRY TILE

GLASS MOSAIC

MARBLE

TERRAZZO

SAINT JOHN TILE & TERRAZZO CO. LTD.

"For ageless floors of distinction use . . . Terrazzo"

Specializing in Cement Finishing

1190 Fairville Blvd. 694-4459 Lancaster, N.B.

55-57 Queen Street 382-1724 Moncton, N.B.

Mrs. Harlan Rosenthal, 400 Walmer Road, Toronto, below, is the former Miss Risé Lynn Roth, daughter of Mr. and Mrs. Norman M. Roth, 10 Shallmar Boulevard. Mr. Rosenthal is the son of Mr. and Mrs. Gordon Rosenthal, 22 Strathearn Road.

— A. Gilbert

Mrs. Sheldon Kidecker, 3 Goldfinch Court, Toronto, above, is the former Miss Isobel Moscoe, daughter of Mr. and Mrs. Alexander Moscoe, 239 St. Marks Road. Mr. Moscoe is the son of Mr. and Mrs. Samuel Kidecker, 535 Sheppard Avenue West.

— Horvath Photography

Mrs. Zev Segal, 5501 Randall Avenue, Montreal, above, is the former Miss Harriet Helaine Weiss, daughter of Mr. and Mrs. David Weiss, 5571 Bradford Place. Mr. Segal is the son of Mr. and Mrs. Abraham Isidore Segal, 4918 Jean Brillant Avenue.

— Drummond Photo

Mrs. Henry Pukier, 918 Emerson Drive, Montreal, above, is the former Miss Paula Lichtenfeld, daughter of Mr. and Mrs. Chaskel Lichtenfeld, 3034 Bedford Road. Mr. Pukier is the son of Mr. and Mrs. Abram Pukier, 3041 Bedford Road.

— Perl's Photo Inc

Mrs. Sheldon Gordon, 2660 Kent Avenue, Montreal, above, is the former Miss Florence Shanfield, daughter of Mr. and Mrs. Morris Shanfield, 2970 Brighton Avenue. Mr. Gordon is the son of Mrs. Gertrude Gordon of New York, and the late Hyman Gordon.

— Perl's Photo I

A Glitter of Glamour for your Hair...

...with Harriet Hubbard Ayer wonderful hair cosmetics!

MIDAS TOUCH Spray-on Hair Make-up. Color-accents and dramatizes your hair. Beautifully frosts and tips. Sprays on—shampoos off! In Gold, Silver, Blonde and other party pastels plus three touch-up shades. 1.50

COLORWAVE SHAMPOO with Protein. Cleanses, conditions, curl sets and gives exciting color highlights. In Blonde, Brown, Auburn, Black and Silver Grey. 1.25

AYER-NET HAIR SPRAY. Holds your hair-do gently in place in all kinds of weather. Sets o t curls firmly. Resets easily with a damp comb. 1.50

HARRIET HUBBARD AYER

NEW YORK • PARIS • LONDON • TORONTO

April 1, 1966

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FINERY FOR THE PASSOVER FESTIVAL AND ALSO SUSPENSE

Passover came late that year. I do not mean the calendar date, I do not remember what that was; but for us the festival came despairingly late, writes a correspondent to the London Times. For weeks beforehand we four girls counted the white specks of our fingernails, sure indication of the new clothes we were going to get, and get them we always did – but this year was different, for two reasons.

First, because instead of being four podded peas, dressed alike, we each chose our own dress and coat materials – mine was a fine crushed strawberry. Secondly, it was different because of the anxiety it caused us.

We had a dressmaker who "ran things up" for us, a widow named Mrs. Grier, to whom we always went, a neat bunch of toddlers, with our mother. It was an outing the others enjoyed, but for me even the excitement of seeing my own dresses develop never offset the tediousness of hanging around waiting.

It was a time of renewal and rejoicing, and religious though we were, we would not have been human, certainly not girl-human, if we did not spare some rejoicing for our festive clothes.

The festival coincided with Easter, beginning on Good Friday evening. The main synagogue service was on the Saturday morning, doubly hallowed as Sabbath and festival. It was this public assembly we would attend, with the whole community, in all our finery. We would pray, meet our friends, see and be seen, and if our thoughts were not always on the highest things, I am sure the Almighty would forgive us.

We had our final fitting early in the week. Mrs. Grier, as usual, knelt on the floor, her mouth full of pins, over her forehead a wisp of fair hair, which she constantly pushed back with one hand. As soon as I was dressed I tried to imitate this gesture in front of the long mirror, but it would not work. My fringe was much too short.

I turned over bits of material to see what treasures I could find: strips of picot edging I wound round my head, snippets of my own strawberry pink, buttons shaped like elephants, says the London Times. While I prowled, my sisters were dressed and undressed in turn, spun round, spun back, twisted here, marched to the mirror, then to the end of the room and back, while Mrs. Grier lifted a tuck here, dropped a hem there.

In the end, impatient with the whole business, I picked up a huge pair of scissors and began trying to cut through the pins, which lay thick and sharp as pine needles in the Black Forest.

My strongest effort made no impression on the pins, but it made a tremendous impression on Mrs. Grier. She gave a shriek and dropped her measuring rod and grabbed the shears, ruined with the deep indentations I had made along the blade, and I thought for a moment she was going to hit me with them, but she did not. She never forgave me, but I do not think that that had anything to do with her almost spoiling our Passover.

I was in disgrace for a day or two, but this was soon forgotten in the excitement of the approaching festival and at last there were only two days to go. School broke up on Thursday afternoon and we hurried home to find, not the four expected outfits but one solitary dress and a promise.

The emperor's new clothes were not awaited with more eagerness than were ours. All day Friday we waited. We anticipated every footstep, every knock on the door, every ring of the bell. Parcels were delivered, but always the wrong ones.

We played skipping rope and shuttlecock; we quarrelled; we invented games with nuts, most of which rolled down the drain in the back garden; we helped set out the dishes for the evening ceremony, but all this was no palliative. Our minds were on one thing and one thing only, and when, just before supper, more dresses arrived but no coats, that was the end.

Passover eve is a domestic celebration commemorating the departure of the Israelites from the wicked Pharaoh of Egypt. To us, no Pharaoh was more wicked than our Mrs. Grier. As we recited the list of plagues, we visited each one on the head of our poor, hardworking dressmaker, says the London Times. The bitter herbs, reminder of slavery, never tasted more bitter. To the four questions, traditionally asked by four sons, we added our own question from the four daughters.

Then, when the door was opened in symbolic welcome to Elijah

(Continued on Page Eighty-One)

HOLIDAY GREETINGS
TO OUR MANY CUSTOMERS
AND FRIENDS

Mme A. Courval INC.
CORSETIERE

Serving Women for Over
45 Years

4861 Sherbrooke West • Duvernay Shopping Centre
4491 St. Lawrence Blvd. • 1909 Mount Royal East
6550 St. Hubert Street • 3679 Ontario Street East

MAIL ORDERS CAREFULLY FILLED

ACCEPT NO SUBSTITUTE

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News Bulletin

Audit Bureau of Circulations 123 North Wacker Drive, Chicago, Illinois 60606

VOL. 16 NOVEMBER-DECEMBER, 1965 NO. 5

Publishers' ABC Promotions Serve Double Purpose

When a publisher explains to his advertisers and readers the significance and service of the Audit Bureau of Circulations, he is providing one of the main channels of communication on which the Audit Bureau depends for public education. Without this main line, many readers and advertisers could only ponder the meaning of the familiar hexagon.

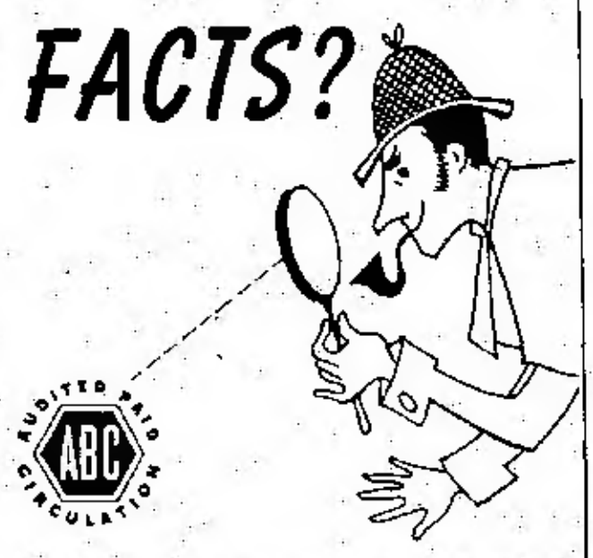
But in so explaining the purpose and function of the ABC, the publisher also sheds light on the meaning of his membership to those who would either purchase space in or read his publication.

Thus good promotional display advertisements serve a double purpose of importance to both the publisher and the Audit Bureau as an organization.

With the cooperation of publishers, sending in their original ABC promotion efforts, the News Bulletin will periodically serve as an idea pool, from which other publisher members may draw inspiration for their own display advertisements or editorial material.

Here are only two such contributions:

HOW DO I KNOW THE FACTS?



The exact number of people who read this magazine is a vital index of its worth. Therefore, any circulation claim must be *honest and factual.*

The Audit Bureau of Circulations is the organization established by the publishers themselves to verify authoritatively and dispassionately the circulation statements of America's leading publications. Membership is voluntary. Its principal job is to see to it that its members report only *the facts* to advertisers and the public.

In practice, its statistics have helped editors study the readers and their needs, so that they can more easily plan issues of the greatest possible interest to you.

The Audit Bureau of Circulations benefits everyone — readers, advertisers, and the publishers. Its seal is your assurance of inspiring reading and square dealing, your guarantee of a quality publication.

TOWN & COUNTRY

Using a question and answer approach, the Canadian Jewish Review came up with an ad (right) which devotes a great deal of space to telling the reader almost all of the essentials of ABC operation. Note the ad also includes an interpretation of just what these essentials mean to the advertiser. Several Hearst Magazines ran the second ad (above), which cuts out much detail of ABC operation and speaks specifically to both reader and advertiser on what the Hearst Magazines' ABC membership means to them.

What is the A. B. C. or Audit Bureau of Circulations, and what is its importance?

A. The A. B. C. is a voluntary association of major publishers, advertisers, national and local; and advertising agencies, working together to police circulation claims, and to translate them into facts.

Q. Why are circulation facts so important?

A. Circulation figures are the only honest basis on which print advertising is sold and purchased. Publishers base their prices for advertising on the amount of their circulation, and its quality. An advertiser buys circulation. A. B. C. circulation facts tell him the exact amount at any time.

Q. How does an advertiser know that this is really so?

A. A. B. C. publishers keep exact records of all circulation receipts for subscriptions and single copy sales. These can tell him, too, whether the circulation is sold without a premium, or with one, to induce payment; or whether the circulation is composed of membership in an organization; or whether it is sold on its merit alone. Was the subscription sold on a special rate? Was it paid by mail directly to the publisher, or to an agent? These are just some of the categories of subscription payments which are recorded.

Q. Why are some of these answers so important?

A. Sometimes these answers can tell an advertiser whether the subscriber needs to be coaxed into continuing, or starting. Are subscribers voluntarily buying the publication? Do they need a cut-rate or an added attraction to keep on?

Q. How are the figures checked?

A. The publisher checks his figures, and reports them twice a year to the head office of the A. B. C. These are audited once a year by travelling A. B. C. auditors, who check the names, the receipts, the printing invoices, the bank deposits, the paper used, the ink used, the postage receipts — all of these show the number of copies printed or mailed; and paid for. If an A.B.C. field auditor goes to work for a publication whose books he has audited within a year or so, there is an automatic re-audit by another auditor. An auditor does not audit the figures of any publication for more than two consecutive years.

Q. Does the A. B. C. allow past-due subscriptions?

A. The A. B. C. rules state that all subscriptions up for renewal must be paid within three months of the expiry date. The publisher must keep track of each one. These are considered paid, but not completely so, until paid in full, for the term to come.

Q. Are new subscriptions considered as paid?

A. Not until payment is received for the term in advance.

Q. What does this cost the publisher?

A. The publisher considers the membership as his investment to protect the investment of each advertiser. The publisher pays quarterly dues; the cost of the auditing done in his office, by the hour; and the cost of checking done further, at the A. B. C. head office. If further checking is needed, the publisher pays that cost, too. An auditor spends several days in the Canadian Jewish Review office each year.

Q. Are these the only costs?

A. The greatest cost to the publisher is to see that the records are kept in order and up to date. The Canadian Jewish Review addressograph plates are posted to show the date and method and amount of payment; and the date of the subscription, and the length of its term. A publication must carry on the address label all information that the auditor would need to guide him in checking. A publication which sells subscriptions on short-term, or with a premium, or in combination with other publications, for instance, will carry all that information and more, on the address label, coded in some way.

Q. What do A. B. C. reports and statements say about the Canadian Jewish Review?

A. They tell at a quick glance the provincial break-down; the amount sold in a period; that the Canadian Jewish Review never sells a subscription on a premium; never with a cut rate; never jointly with another publication; never as part of membership in an organization.

●

The Canadian Jewish Review is sold on its own merits, and always has been.
It has no affiliation with any organization.

●

A.B.C. reports and statements supply facts to advertisers.
These facts need to be known for advertising money to be spent wisely and honestly.

●

A. B. C. publications can never guarantee results. They do guarantee readership.

●

The Canadian Jewish Review is in its 22nd year of supplying facts to advertisers, investing to protect investments.

The Canadian Jewish Review is still the only publication reaching the general Jewish community in Canada, which can provide audited, paid, A. B. C. circulation facts and figures for the protection of each advertiser.

April 1, 1966

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PASSOVER DICTIONARY

By Asher Block

ADDIR HU–A hymn in the Passover eve Seder Service, ending with the refrain BIMHERAH ("Speedily"). It is a prayer to God to hasten the rebuilding of the Temple in Jerusalem.
Addir Hu is composed of a series of adjectives, in praise of God, arranged in alphabetic acrostic. It is one of the most popular hymns in the Haggadic repertoire.

AFIKOMAN–Literally, "dessert" –an Aramic expression for "remove the food."
During the early part of the Seder Service the "Middle" Matzah (of the three on the Seder dish) is broken in two; one half remaining on the table, the other set aside as the AFIKOMAN or dessert, for the end of the meal. This was done originally to assure that some matzah be left with which to end the meal as it began.
It has become customary to hide the Afikoman during the meal and service. The child finding it demands a handsome reward for its release.

A'HARON SHEL PESACH – "The last (8th) day of Passover." Biblically, Passover should last for but seven days. However, because of certain uncertainties and complications of the Jewish calendar in their time, the Rabbis added an extra day to the major holidays "to make sure." (Space will not permit adequate explanation). That innovation has become accepted as Jewish law to this day. In Palestine, where this addition was originally unnecessary, they still celebrate only seven days.
A'haron Shel Pesach is one of the days in the Jewish calendar when YISKOR (memorial prayer for the dead) is recited.

ARBA KOSOT ("Four Cups") Jewish tradition (PES. 10:1) prescribes that even the poorest man in Israel should have no less than four cups of wine for the Seder Service. If he cannot afford it, it is the obligation of the community to provide him with it (See MO'OS HITTIM). The Number "four" in this instance, is symbolic of the four expressions of deliverance found in EXODUS 6:6-7. "I am the Lord and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm . . . and will take you to me for a people."

BEDIKAT HAMETZ "The search for leaven," since the Torah orders that no bread ("hametz") shall be seen or found in one's possession during the week of Passover. The Rabbis made the provision that a systematic "clean-up" take place on the eve of, that is, the night preceding, Erev Pesach (14th of Nisan). Traditionally, the "search" is performed by candle light. Before beginning, the father of the household says: "Blessed be thou . . . King of the universe, who has commanded us to remove all leaven."
To be assured that the blessing be uttered in truth, it had become customary to first deposit pieces of bread in various nooks of the house, and then make the rounds to collect them. (See BIUR and MECHIRAT HAMETZ).

BIUR HAMETZ–"Burning of the leaven." The prohibition against using or enjoying "hametz" becomes effective at noon on the 14th of Nisan, and as an extra precaution the Rabbis set ten o'clock in the morning as the "deadline." At this time, the crumbs of bread that had been gathered the night before are to be burned, to be removed completely from sight.

But since all the leaven in one's possession ought not logically to be burned, the remainder is "sold" so as to be out of one's possession. (See MECHIRAT HAMETZ).

BLOOD ACCUSATION–The accusation that Jews use Christian blood in connection with their (Passover) ritual.

A certain Greek author, in his day, wrote: "Every seven years the Jews catch a stranger, whom they offer as a sacrifice, killing him by tearing his flesh into shreds." The first outright accusation came in 1144–the case of St. William of Norwick. In December, 1235, some children were found murdered near the city of Fulda. The Jews were accused, and thirty-four Jews and Jewesses were slaughtered by the Crusaders. The cases that recurred throughout the centuries and in almost every corner of Europe are, oh, much too numerous and much too nauseating to mention. (The Jewish Encyclopedia gives a long list of them). No one is quite certain of the origin of the blood accusation. Certainly, Jewish life lends no basis. The Bible and the Talmud are most vigorous in their insistence that blood is "forbidden and defiling". It seems that the matzah and its

The happy memories of Pesach

Mazel Tov is a wine that will unlock memories.
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Mazel Tov is of course, made strictly "kosher l'Pesach".

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peculiar preparation aroused the suspicion of the Christians. (They no doubt compared it to their "wafers" at communion, as having some mysterious power of atonement). The red wine, used at the Seder, may also have served as a pretext for them. The real basis, however, most probably lies in the deep-seated prejudice against the Jews, which generally has little difficulty in finding an outlet. This outlet was as good as any, and seemed very appropriate for Easter time.

The Emancipation began to bring about better understanding between Jew and Christian, and though the last "public accusation" occurred as late as 1900, it is hoped that such things are matters of ancient history—at least in civilized countries.

CUP OF ELIJAH ("KOS SHEL ELIYAHU"). Jewish tradition has many legends regarding the Prophet Elijah. One is that his spirit often returns to earth to bring happy tidings or to forewarn against evil. It is in the spirit of this legend that a special cup of wine is set aside for this "visitor." At one point in the Seder, the door is opened wide for this entrance, with the greeting BARUCH HABA ("Blessed be he who comes"). It is hoped that Elijah brings with him the message of Jewish redemption.

DAYENU—One of the popular songs of the Haggadah. The theme of it is the recurring thought: even if God had but freed us from Egypt and had not granted us the Torah . . . the manna . . . etc.—DAYENU! "It would have sufficed!"

DIPPING—One of the questions which a youngster asks at the Seder has to do with "the two dippings." We must confess that in this instance the question is perhaps better than the answer. At one time, the parsley is dipped into salt water; at another time the maror is dipped into haroset. The "haroset" recalls the mortar and drudgery of Egypt. The salt water may represent the water of the Red Sea and the miracle associated with it, or as someone interestingly suggested, it suggests the "tears" which Jews shed in bondage. After all, it is often the meaning we lend to a thing that really counts.

ECHOD MI YODEA — "Who knows One?" This is the beginning of a Passover song, constructed as a series of questions and answers. "Who knows two . . . three . . . etc." follows. The answers are taken from Jewish life. "God is one." "The tablets of the Decalogue are two," etc. The numbers run to thirteen.

EGG — One of the items on the Seder dish. The egg, in its smooth roundness, is supposed to symbolize life eternal.

It also represents the free-will sacrifice (the HAGGIGAH) which visitors usually offered in the Temple (in addition to the paschal lamb).

EREV PESACH — "The eve of Passover," or more correctly, the day preceding Passover (14th of Nisan). It is on this day that all leaven is to be burned or sold.

EXODUS—A Latin term meaning "going out." It is the name given the second of the five Books of Moses, since that book deals largely with the story of how the Jews went out of Egypt.

FOUR SONS—In the Haggadah there are descriptions of four different kinds of sons, representing four attitudes toward religion.

1. The WISE (or studious) SON, who inquires and seeks to be informed.

2. THE WICKED (or skeptical) SON, who mocks at the entire service.

3. The SIMPLE SON, who is "indifferent" to the whole affair.

4. And last, HE WHO DOES NOT ASK, but waits to be told, and then acts.

This interesting presentation of four Seder characters comes from the Jerusalem Talmud (PES. 344).

HAD GADYA — A song in Aramaic, recited at the very end of the Seder Service.

The Had Gadya is an old Jewish nursery-rhyme borrowed from a popular German ballad. Many commentators, however, both Jewish and Gentile, were not content with this prosaic origin, and proceeded to discover hidden motives in this song. Some, for a time, saw in it an allegorical expression of the old judicial principle of punishment: "an eye for an eye," etc. According to most other versions, this legend served to illustrate Jewish persecution.

The KID symbolizes the Jewish people. God, the FATHER, purchased this people from Egypt by redeeming them through Moses and Aaron (the two coins of money). The CAT represents Assyria, who conquered the Northern Jewish Kingdom. The DOG is Babylonia, who conquered Assyria and Judah, the Southern King. The STICK is Persia, next in line to oppress the Jews. FIRE stands for Macedonia, or Greece. WATER is the Roman Empire; the OX—Saracens, who conquered Palestine; the SLAUGHTERER—the Crusaders; the ANGEL OF DEATH—the Turks who then ruled over Palestine. And, finally, the MOST HOLY appears, as the principle of universal and eternal justice, to defend and protect the ONE ONLY KID.

In 1731 a baptized Jew published a treatise on the subject of HAD GADYA, the title of which alone contains 40 words. Others have discussed this nursery-rhyme as though it were a profound philosophical dissertation. In all these cases, it is not the origin itself, but the interpretation given it, which really matters.

HAGGADAH—Derived from the Hebrew verb "haged", to tell or narrate. Hence, the "text" of the story and ritual of the Seder Service. The "telling" of the story of the Exodus on Passover eve derives from the verse (EX. 13:8): "And thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt."

Besides containing the actual story of the exodus, the Haggadah gives us an introduction to the FOUR SONS, relates incidents about certain ancient rabbis (for example that Rabbi Eliezer once got to talking with his colleagues about the exodus until there was no time left for sleep), and interesting historic excerpts. The oldest edition of the Haggadah extant was printed in Italy, about 1505. Some persons have tried to collect all the editions since then. One reached 230; another got 895.

The Haggadah, as the principal religious book for the home, gave rise to many artistic illustrations (not permitted in synagogue text). There are about 25 such designed manuscripts, some dating back to the early 14 century. The themes of these illustrations are: the preparation of matzah, scenes of the Seder Service, the Ten Plagues, and Biblical scenes. Reproductions of these are still found in many "haggadot" today.

HALLEL — Lit., "PRAISE", consisting of Psalms of David. These Psalms (nos. 113, 114 in the first part of the Seder Service, and 115-118 in the second) are perhaps the oldest portion of our Haggadah ritual. Psalms 113 and 114 were sung in the Temple at the sacrifice of the Paschal Lamb. In the New Testament (Matt. 26:30 and Mark 14:26) there is reference to the singing of a hymn at the Passover supper—which undoubtedly is the Hallel.

HAMETZ—("leaven") This term, as defined by our Rabbis, includes five kinds of grain, (two of wheat and three of barley) and any products which include these as ingredients.

HAROSET — A mixture of nuts and apples and wine, in imitation of the mortar with which the Israelites were forced to make bricks in building the two cities, Pithom and Ramses, for Pharaoh. (See DIPPING).

HOL HA-MOED—The four intermediary or "weak-days" of the Passover (or Sukkot) Festival. These days are semi-holidays, in that all the laws of Passover apply to them but work is nevertheless permitted.

In Palestine, during this period, thousands of Jews still visit Jerusalem and other cities as their ancestors did some two thousand years ago.

KIDDUSH — "Sanctification" of the Sabbath or Festival over wine.

The blessing is added: "Blessed art thou, O Lord our God, King of the universe, who has kept us in life, and that preserved us, and enabled us to reach this season."

When the Festival follows Sabbath, Habdalah ("separation") is pronounced, to distinguish between the higher sanctity of the Sabbath and that of the Festival (just as in the Temple a veil divided the Holy Court from the Holy of Holies).

KI LO NOEH—A hymn of praise—one of the latest additions to the Haggadah (15th century). It was originally recited only on the first night and "Addir Hu" only on the second. Now both are sung on both nights.

Its construction is similar to that of Addir Hu, in that it is alphabetically composed and ends in recurring refrain.

LEANING—It is traditional for the master of the house to lean on a pillow (toward the left) during the Seder Service. This is a position symbolic of freedom, since slaves were never permitted such "luxury." (This custom was perhaps borrowed from the Roman "banquets.")

ELEL SHIMURIM—"The night of vigils," that memorable night in Egypt when the spirit of God "watched over" the Jewish nation to protect them from the Egyptians and the angel of death.

To this day, some Jews, somewhat naively, believe that only the night of Passover is completely free from evil "spirits". Among the Caucasian Jews, for instance, young girls are generally forbidden to appear in public, for fear of the "evil eye" — except on Passover eve. In fact, tradition is lenient even toward the reading of "Sh'ma" on this night. All this simply shows that somehow the Seder Service inspired Jews on Pesach night to

feel the presence of divine protection more keenly than at any other time during the year.

MAKOT—"The Plagues," ten in number, which were visited upon Pharaoh and his people for their stubbornness in refusing to let the Israelites go.
The plagues, as enumerated in the Bible, were: blood, frogs, vermin, swarms of insects, cattle disease, boils, hail, locusts, darkness and slaying of the first born.

MAROR—"Bitter herbs", reminiscent of the bitterness of life which the Israelites endured in Egypt before redemption came to them.

MATZAH—"Unleavened bread," i.e. made of dough that has not fermented.
The commandment (EX. 13:7) "Unleavened bread shall be eaten throughout the seven days (of Passover), and there shall not be seen any leavened bread . . . in all thy borders," follows upon the narrative which is its explanation: EX: 12:33-34 "And the Egyptians were urgent upon the people, to send them out of the land in haste . . . And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders."
At the Seder Services, three MATZOH (in three layers) are wrapped in a napkin and placed on the Seder dish. These represent the three classes of Jews: the KOHANIM (the priests who offered the sacrifices in the Temple, or their descendants) the LEVITES (who conducted the services in the Temple, or their descendants) and the ISRAELITES (the remaining masses of Jews, the laymen).
Matzah was the original form of bread, before leavening processes were discovered to make it more palatable. The poor, however, usually could not afford to wait for bread to leaven (or could not afford to buy) and therefore ate matzah. It had thus come to be known, (DEUT. 16:3) as "Lechem oni" (the bread of the poor, or the bread of affliction.) Matzah was also, of necessity, used in time of extreme haste, as when Abraham prepared a "bite" for the angels (GEN. 18:6) or when the witch of Endor prepared some food for Saul (2 SAM. 28:24). The original form of Matzah was

(Continued on Page Eighty-Two)

Seder Ritual of Remembrance

FOR THE SIX MILLION JEWS WHO PERISHED AT THE HANDS OF THE NAZIS AND FOR THE HEROES OF THE GHETTO UPRISINGS

Perform this Ritual
after the THIRD *of the Four Ceremonial Cups,*
just before the door is opened
for the symbolic entrance of the Prophet Elijah.

All rise,
and the leader of the Seder recites the following:

בְּלֵיל שִׁמּוּרִים זֶה נַעֲלֶה בִּרְחִילוּ וּרְחִימוּ אֶת זָכָר שֵׁשׁ מִלְיוֹנֵי אַחֵינוּ בְּגוֹלַת אֱדוֹמָה, אֲשֶׁר נִסְפּוּ בִּידֵי עָרִיץ וְתַזִּיד אֲשֶׁר הֵרַע לְעַמֵּנוּ שִׁבְעָתַיִם מִפַּרְעֹה.

וְזֶה דָּבָר הָעָרִיץ לְשִׁלְיחֵי מְזִמָּתוֹ: לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד. וַיֵּהָרְגוּ תְּמִימִים וּטְהוֹרִים, אֲנָשִׁים וְנָשִׁים וְטַף, בְּאַדִּירוּעַל וּבְמִשְׁרְפוֹת־כִּבְשָׁן. וְלֹא נִרְבָּה לְסַפֵּר בִּרְעָ מַעֲלֵיהֶם פֶּן נְגַלֵּל אֶת צֶלֶם אֱלֹהִים אֲשֶׁר בּוֹ נִבְרָא הָאָדָם.

וּפְלֵטַת עַמֵּנוּ בַּגֵּטָאוֹת וּבְמַחֲנוֹת־הַהַשְׁמֵד מָסְרוּ נַפְשָׁם עַל קִדּוּשׁ הַשֵּׁם, וְרַבִּים מֵהֶם לָבְשׁוּ רוּחַ וְגְבוּרָה וַיִּתְקוֹמְמוּ נֶגֶד הָרְשָׁעִים וַיָּפִילוּ בָּהֶם חֲלָלִים. וּבְלֵיל הִתְקַדֵּשׁ חַג הַפֶּסַח קָמוּ שְׁרִידֵי הַגֶּטּוֹ בְּוַרְשָׁה וַיִּלָּחֲמוּ עִם הַטְּמֵאִים כִּיהוּדָה הַמַּכְבִּי בְּשָׁעָתוֹ. הַגֶּאֱהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדוּ וְאֶת כְּבוֹד יִשְׂרָאֵל עַל גַּם הֵרִימוּ.

וּמְסַעֲמְקִים פָּתְחוּ הַקְּדוֹשִׁים אֶת פִּיהֶם בְּשִׁירַת אֲנִי מַאֲמִין בְּבִיאַת הַמָּשִׁיחַ.

English rendition of the Hebrew:

On this night of the Seder we remember with reverence and love the six millions of our people of the European exile who perished at the hands of a tyrant more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure, men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah the Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world.

And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah, when justice and brotherhood will reign among men.

All sing ANI MAAMIN ("*I Believe*"),
the song of the martyrs in the ghettos and liquidation camps:

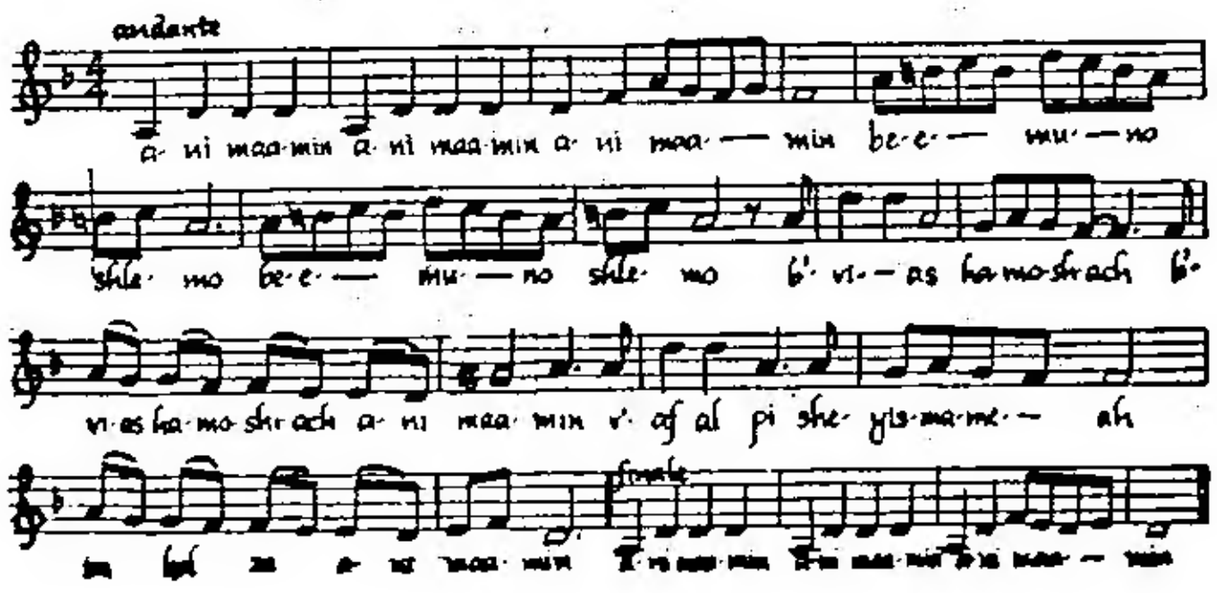
אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ:
וְאַף עַל פִּי שֶׁיִּתְמַהְמֵהַּ, עִם כָּל זֶה אֲנִי מַאֲמִין!

All sing ANI MAAMIN ("*I Believe*"),
the song of the martyrs in the ghettos and liquidation camps

I believe with perfect faith in the coming of the Messiah:
And though he tarry, none the less do I believe!

A-ni ma-a-min be-e-mu-no sh'le-mo
B'vi-as ha-mo-shi-ah, v'af al pi
She-yis-ma-mey-ha, im kol ze a-ni ma-a-min.

ANI MAAMIN
("*I Believe*")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shle- mo be-e- — mu- — no shle- mo b'- vi- — as ha-mo-shiach b'-
vi-as ha-mo-shi-ach a- ni maa- min v'- af al pi she- yis-ma-me- — ah
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FAMILY LIFE IN RUSSIA: THE MARRIED CITIZEN DREAMS

(Continued from Page Thirteen)

mal. Women in hospitals do not want to be isolated in private rooms, and young people, when asked if they would like to live in a room by themselves, said they would not, that they would be suspected of being peculiar, deviant, or immoral.

The Soviet family is a healthy unit. The marriage relationship is, on the whole, functioning well. The divorce rate, high by some standards and low by others, about half that of the U.S., but rising, seems to reflect fairly the inevitable wear and tear that breaks down a certain proportion of modern equalitarian marriages. Family relationships are warm and creative for the most part. The children are healthy and happy, growing up to responsible maturity, with adequate parental love and a minimum of parental possessiveness.

The Soviet family falls far short of realizing the Marxist goal of communal living. The married citizen dreams of a place of his own, not of communal living and dining, and of family privacy in caring for his own child, not of his being placed in the custody the boarding school. The Marxist goals, should they be enforced on a large scale to achieve better indoctrination of children, would meet great resistance from the Soviet family.

For women to combine work with the duties of housewife, wife, and mother creates certain difficulties, but the state does a great deal to lighten the burden. An extensive system of nurseries and nursery schools, of day schools, of holiday arrangements for children which provide for children of all ages to be transferred out of town for the whole summer, all of these things are of tremendous assistance in the education and rearing of children.

Household food supplies can be ordered during working hours at special order centers in factories and offices and are picked up after work. Big apartment houses also have their own stalls for various supplies, their canteens and shops for semi-prepared dishes, and other services. All these services go a long way to lighten work in the home.

At the same time, the position of the working mother in the family is different from that of one who does not go to work. Her husband has a greater respect for her. He sees her not only as a woman, the mother of his children, but as a real comrade taking the same part in the country's life as he does. For the children, the authority of a working mother who fills a definite place in society is much higher than that of a mother whose circle of activities is limited to the family. Finally, the combination of work, of participation in outside activities, with family life gives a woman a fullness of existence that makes all difficulties easier to cope with.

Marriages in Russia are registered at the local registry office and religious ceremonies have no binding legal status although they are not legally forbidden as an adjunct to civil registration. In registering, applicants are simply required to show personal identification, indicate any previous marriages and number of children, and signify that they are aware of each other's state of health. The latter refers particularly to mental and venereal diseases and to tuberculosis.

There are no formal barriers to intermarriage based on race or other social group characteristics and indications are that intermarriage among different ethnic and nationality groups has been fairly common. Here as in other respects there are no comprehensive statistics, but presumably because the claimed elimination of tensions among the various Soviet national groups is a theme of importance in Soviet propaganda, some scattered figures are available.

The attitudes of Soviet citizens toward sexual relations are characterized by considerable reticence about the open discussion of sexuality, and a rather puritanical attitude toward showing frank interest in sexual matters per se. There is a traditional "double

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standard" in which women are expected to be virginal before marriage, to confine their sexual interest to the husband after marriage, and in general to play an inhibited and passive sexual role.

On the other hand, men are permitted more latitude in their range of sexual experience. Clinical psychological evidence suggests that Russian males are able to accept their sexual feeling quite easily and are little troubled with serious sexual problems. There is, however, a fairly common tendency for a split in object orientation to occur, with tenderness and sexual restraint predominating in respect to the wife, while extra-marital contacts, where they exist, are more fully sexually expressive but relatively devoid of love and tenderness.

In contrast to earlier times, divorce in the U.S.S.R. at present is a long, legally intricate, and costly affair. It can be obtained only through an involved court procedure, and the procedure is designed to minimize the chances of obtaining the divorce. A divorce decree is generally granted only if the marriage is already in fact dissolved or if especially difficult obstacles to reconciliation are present, for example, insanity, disappearance of one of the spouses, etc.

There is little doubt but that this affords a certain imposed "stability" to the Soviet family, which results from the unwillingness of the regime to bear the social and economic cost of broken homes. In addition, however, it appears that these measures were in general welcomed by the rank and file of the population as a badly needed antidote to the personal irresponsibility permitted by the earlier family law.

The evidence at hand points to an increasingly pronounced and widespread orientation toward equality between husband and wife. Among the peasantry, of course, and among some of the ethnic groups where male and age prerogatives are deeply embedded in the traditional way of life, the woman can hardly be said to have reached equality with her husband. However, patriarchal patterns are looked upon by the government and the urban population as backward and unenlightened "remnants" of an outmoded way of life.

Equality of power and authority within the family between husband and wife is also supported by law. No distinctions whatsoever are made on the basis of sex in regard to legally enforceable rights and duties in the family. Husband and wife enjoy full freedom of choice as to their individual occupation and place of residence.

Neither may compel the other to change his place of residence or occupation; the wife need not "follow the husband". Further, each spouse is required to support the other if he or she is in need and unable to work, and husband and wife are jointly responsible for the support and upbringing of the children.

Although in many respects the husband-wife relationship tends to be markedly symmetrical, there still remains spheres of specialization which are sex-typed. The primary responsibility of the husband is seen as that of providing for the material security of the family. The care of young children, the preparation of food, washing of clothes are regarded as the wife's responsibilities. In some families the bulk of the daytime care of young children is delegated to in-laws, older children, or servants in the case of upper class families.

This is not always possible, however, and even where such aid is available it is only a partial answer to the problem of the divided role of the Soviet woman. Therefore most Soviet women must be both wives and mothers on the one hand, and full-time workers on the other, a fact which introduced a distinct strain into their lives and in turn into the family.

Children in the Soviet family appear to be desired and cherished, and while they are young much attention is paid to them. Soviet parents prefer to keep their children at home while they are young rather than send them to the public nurseries for the entire day. Since many families have no one at home to care for them, however, a large number of children must spend most of their waking

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This starts a series of experiences outside the home controlled and dominated almost completely by the state. Children enter the regular primary school at the age of seven. Compulsory education is required for four years in the U.S.S.R., but in the more settled and urban areas it in fact becomes a seven year minimum.

In addition to the ideas and training which children absorb at school, at appropriate ages they enter the Soviet youth organizations, the Octobrists, the Pioneers, and the Komsomol, which are organizationally integrated with the schools but controlled and directed by representatives of the Communist Party.

This early and intensive training of children to be loyal Soviet patriots bears directly on relationships, and as the children grow up some tension between parents and children quite frequently develops.

Conflict in the family between parents and children in the U.S.S.R. was especially common in the early years of the Soviet experiment when the tendency was to look upon all the established institutions of pre-revolutionary society with a jaundiced eye and when the revolutionary fervor of the youth often got out of control. At present the family is accepted and promoted as a "basic unit of socialist society", but certain socially structured modes of conflict with the older generations still persist.

Under the influence of a utopian ideology, inculcated by the school and youth organizations, and with very limited opportunities to temper ideas with experience, the Soviet child is apt to take the official propaganda and agitation seriously and quite literally. In many cases young people become fanatically devoted to the ruling regime and its goals, and rebel against their more detached or even hostile parents, who, they feel, are old-fashioned and not socially conscious.

Differences in religious orientation, for instance, are particularly likely to be a basis for conflict and tensions. In the schools and youth organizations the children are taught that religion is non-scientific and at best mistaken, whereas in the home, especially in the case of peasant and worker families, traditional religious attitudes often predominate.

While the denunciation of parents by children is clearly a rare and exceptional occurrence, particularly in recent times, there is no doubt that parent-child differences of this order are quite widespread and severe, and parents are often hesitant to let their children know their real feelings on many issues.

Generally, we can say that the direction of change and the lines of development indicated for the Soviet family in the future are broadly similar to those that have already occurred in Western industrial countries. The family will probably become smaller in size, more mobile geographically, more isolated from the larger kinship system, and other patterns inherited from a peasant cultural background will be increasingly replaced by those demanded by an urban industrial system.

Greater stress on educational preparation of children and on the development of characteristics leading to the possibility of occupational mobility are probable developments and a general trend toward equalitarianism in social relationships between husband and wife and parents and children is likely.

THE SHULCHAN ARUCH, THE ORAL LAW, ON ITS FOUR-HUNDREDTH ANNIVERSARY

(Continued from Page Ten)

Its unifying power was greatly enhanced by Rabbi Moses Isserles, of Cracow. Since Caro based his decisions mainly on the Spanish authorities, Alfasi and Maimonides, a great authority was required to make it acceptable to the Ashkenazim (Jews of Eastern Europe). This task was performed by the renowned Rabbi Moses Isserles, of Cracow. To the edition printed in Cracow in 1570 he added his Hag'aot – Glosses culled from the works of the Ashkenazim, calling it the Mapah, the tablecloth. Caro's work was the simple table; Isserles covered it. The Shulchan Aruch thus became the manual and standard of reference for Jewry everywhere.

There followed a long line of commentators on the Shulchan Aruch. On opening any page of the Code, one finds there represented Sephardic, Lithuanian, Polish, Hungarian, and German Jewries; in short, a true representation of the best Halachic authorities of the whole Household of Israel. For, a strange phenomenon of Jewish literary history has been the fact that although the greatest works of Halacha were written by Sephardim (Spanish Jews), their commentators and critics were invariably Ashkenazim. The same fate affected the Shulchan Aruch.

The Code found many imitators and condensers, especially of its first two parts, which deal with Judaism's daily practices. The most

(Continued on Page Ninety-Eight)

INTERNATIONAL CO-OPERATION IS GOOD CITIZENSHIP

(Continued from Page Sixteen)

will be put back into publishing more school materials. The school children of that region for years have been studying about the flora and fauna of England; or the history of the United States; but are ignorant about the geography, history, and economy of their own region because there are no locally produced books of any kind. Another Canadian company, Salada Foods Ltd., in addition to its investment in citrus production and

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marketing, and the improvement of schools and health services for its workers in British Honduras, has produced a film for International Co-operation Year about the people and needs of this territory.

7. *Efforts to eliminate tensions and to extend international relations.* One of the chief objectives of International Co-operation Year has been to extend the range of contacts by Canadians and Canadian organizations, particularly where such relationships are infrequent or difficult. Organizations like the Society of Friends (with its special emphasis on China), the Voice of Women (who have acted as hostesses for a visit of women from the Soviet Union) and the Peace Research Institute have been prominent in this respect. The International Co-operation Year office promoted the attendance of Canadians at the *Pacem in Terris* (World Peace) conference held in New York in February. One follow-up seminar is under the sponsorship of the Canada Council.

8. *Exchange of persons and travel designed to bring Canadians in direct contact with people in other countries.* We are fully aware that some kinds of travel result in little more than the deepening of prejudices, as in the case of the hero in one of John Marquand's novels "who travelled round the world but never left Boston!"

But most people that travel do want more than exotic sights or food, they do want to meet and know other human beings. Many organizations have planned projects that will result in genuine engagement. The annual seminar of the World University Service is an excellent example of this kind. This year the Seminar goes to Chile. The experiences of the young people and doctors who enroll under *Crossroads Africa* invariably result in personal contacts with others that are not only rewarding but endure. So do the worker's travel programs sponsored by Unesco.

What can you do? Wherever I go in Canada I am asked the same question. What should I do? How can I help? I cannot answer this for you. Every organization must work out its own answer in relation to the interest and experience of its members. But let me make a few suggestions.

First your organization. The best thing that your organization can do is to continue to do well its own job. Yours is an example of international co-operation, and the better your performance, the better example you set for the rest of us. Of course, the story of what you are doing should be better known.

In addition to this first priority, you may want to engage in some program of aid to one of the developing countries. Most organizations are doing something like this, either on their own, or by assisting one of the Canadian organizations that have programs of assistance: food, clothing, medical supplies, books, and equipment. Our office has prepared lists of such organizations and has information about needs. I expect that your office has such information as well.

Another possibility is the improvement of Canadian laws. Departments of the Government of Canada are during International Co-operation Year studying how to ratify many of the international conventions which, because they are under provincial or local government jurisdiction, or for any other reason, have never been passed.

The laws, or regulations, affecting immigration and citizenship are particularly important. It will be helpful if you will continue your efforts to have Canada adopt fair, humane and rational regulations affecting immigration, emigration and refugees.

Your experience in these matters is much more extensive than that of most Canadian organizations. Canada should be a leader in regard to migrants and refugees, not only in the character of our laws and statutes, but in the quality of public understanding of which the law must ultimately rest. An educational program may be of as much importance as any changes in law.

Your influence is needed in organizations other than governments. I mean trade unions and trade associations, boards of education, hospital and library boards, boards of social agencies. Largely for historical reasons the people who participate in largest numbers and decide policies in these important organizations are those who, like myself, are inelegantly referred to as WASPS. Your concerns, your insights, your experience your wisdom should also be at the disposal of the important organizations that affect decisions in Canada. Your leadership is needed even if you are not always made to feel that it is wanted.

Canada is still lacking the education it offers in elementary, secondary, and high education, about other peoples and other cultures. Efforts are now being made to catch up this deficiency. In universities we see the development of programs of African studies, of the Islamic Institute, of Asian studies, of Latin American studies. There is also a slow infiltration of such subjects into the curriculum of the schools. Perhaps you can find ways to accelerate this process, sharing as your members do the culture of many lands and peoples. Helping our children and future citizens know more about the world is not only an act of good citizenship but a splendid project of international co-operation.

Another need is service to the people from other lands who are temporarily living in Canada as students, or trainees or visitors. On the whole, Canadians are well disposed to the visitor, any visitor,

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but are forgetful of them and their needs. Once or twice a year we may overwhelm and embarass them with invitations, but for the rest of the year we leave them "to sink or swim". Just as foolish, we rarely take advantage of the knowledge and experience they possess.

Some of these men and women could be working with us in our organizations, serving as leaders in our camps and societies, passing on some of their skills and insights.

These are activities that are all appropriate for International Co-operation Year. They will be equally appropriate to mark Canada's national birthday on 1967. You need not feel, since it is already late in this Year that nothing can be done. What we are planning together will endure as long as we are alive. One of the wisest Canadians, John Dafoe, said that: "The present of today was the future of yesterday and it is what it is because of the human actions, the human decisions of yesterday." The matters of greatest urgency are the human actions and human decisions of today. And we know that we can count on you.

THE NUMBER-ONE JEWISH PROBLEM IS INTERNAL

(Continued from Page Five)

ties and individuals with Israel, and plant into their ears the pride of having helped to create it, and the feeling of obligation to help to develop it, is the major task of the Zionist Movement in this period, and the real meaning of the slogan, "Panim Lagolah".

This is not a simple task. It is becoming more and more difficult by the whole political atmosphere of the period in which we live. Zionism is no more a self-evident ideal for the non-Jews, and maybe not even for the majority of Jews, and we are coming back to a position similar to the early days of Zionist history, in which we had to fight for the acceptance of our basic principles and not to think, as many of us do, that everybody more or less agrees with them. The Zionist Movement and the Zionist ideology is again under attack, both in large parts of the non-Jewish and of the Jewish world.

Let me first deal with the non-Jewish world. Zionism is based on two simple principles, with which it stands or falls. The one is the unity of the Jewish people despite its dispersion; and the other one is the acceptance of Israel as the center of this people. Both principles are under attack in many parts of the non-Jewish world.

We are living in a period of a violent, aggressive State-nationalism. There is a tendency to give absolute priority to the loyalty to the State in which one lives, and to deny or at least to doubt the right of minorities to maintain at the same time the loyalty to their specific tradition and character. As I formulated it once, our great problem today is not the fight to be equal, but the right to be different despite the equality of rights as citizens.

Both basic principles of Zionism: the oneness of the people; and its tie-up with Israel as its center; are not accepted in many parts of the world. The outstanding example is the position of the great Jewish community of the U.S.S.R., where, if not legally, then factually, the right and the facility for the Jewish community to maintain its identity, to secure its unique character and continue its tradition to be tied up spiritually and emotionally with the Jewish people and with Israel, is practically denied.

But there are other parts of the world, even within the so-called free world, in which, to quote examples, belonging to international Jewish organizations by the local Jewish communities is either forbidden by law or regarded as non-patriotic. Even in the freest country of the world, the United States of America, a law like the Foreign Agents' Act indicates a suspicion, to put it mildly, against groups belonging to international organizations, whose organizational centers are outside of the U.S.A.; and the necessity of the authorities to watch and control such groups.

As for the second principle, the tying up of Jewish Diaspora communities with Israel, it is well-known that, especially the Arab propaganda and anti-Semitic movements are using this as an argument of attack against Jewish communities, accusing them of attachment to a foreign State, as something violating their loyalty to their own countries, as unpatriotic and as an illegitimate expression of double loyalty.

Beyond this there is a tendency in many parts of the world to regard Zionism as a nationalistic, racial movement, as an instrument of imperialism. There were periods when the larger part of the non-Jewish world accepted the great idealistic and humanitarian character of the Zionist Movement, where the most progressive elements in the non-Jewish world were in great sympathy with the Zionist ideal. All this has changed greatly.

We have recently witnessed a dramatic expression of this process, when the Soviet delegates in the Commission on Human Rights of the United Nations moved to equate Zionism with Nazism, Racism, Fascism in a resolution of this Commission concerning the condemnation of Racism.

This fact, that a representative of the same U.S.S.R. which, in the decisive moment, defended the right of the Jewish people to a State of its own in Palestine and thereby approved the Zionist ideal, could move such an amendment, is in itself a terrifying illustration of the change which has taken place. But in my opinion not less

terrifying is the passive attitude of the other Governments represented in this Commission.

None of the great democracies nor of the smaller ones found it necessary to rebuke the Soviet representative for making such a proposal and to say a word to defend the Zionism Movement.

When I remember that there was a time when a Secretary of State of the U.S.A. told a prominent anti-Zionist Jewish leader, who pleaded for his anti-Zionist position, "Don't you know that in this house, namely the State Department, we are all Zionists?", and compare this with the silence of the American and all other democratic representatives in the Commission on Human Rights, then it illustrates the change of atmosphere around the Zionist Movement.

It is nearly inevitable that this atmosphere reflects on the Jewish world atmosphere too. To believe, as some leaders of Israel in the past years have assumed, that the Zionist movement is unnecessary because the Jewish people in its totality is Zionist, was an illusion and is more of an illusion even today. The anti-Zionist propaganda of Arabs and others, let us have the courage to admit it, has had its effect even among Jews.

There are many more Jews than we think who are afraid of too close an identification with Israel, for fear of being accused of double loyalty. There are some who admit it openly. There are many more who share this fear without daring to admit it. We are today under attack not only by non-Jewish governments and groups, but by many Jewish groups. We have had examples recently even in the United States. To sum it up, to think that Zionism after the creation of the State of Israel has become a self-evident truth in Jewish life is a dangerous illusion. We are under attack today and have to react strongly.

The task is more than just to defend the Zionist Movement as such or the Zionist ideology. It goes far beyond that. It means that we have to fight for the right of maintaining the unique character of our people. In addition to the danger of the assimilation of the individual Jew, there is maybe even the still greater danger of an attempt to assimilate the character of our people as a whole. There is a tendency, to give only one example, to equalize the Jewish communities in the United States with other religious groups, to make of the Jewish religion a kind of Church, comparable to other non-Jewish churches. This would distort and destroy the unique character of our people, which contains in itself all the elements of peoplehood and religion, of a specific civilization and many more. This does not mean, on the other hand, that we can afford to eliminate the religious element in our character as a Jewish community.

It was one of the basic instruments of Jewish survival, it is one of the basic elements of Jewish life today, and its representatives should legitimately play a leading role in Jewish life. But the attempt to concentrate everything on the religious character of the Jewish people is a distortion of our historical image and is another result of this tendency to assimilate ourselves and become equal in our character to the character of other minorities in the countries where we live.

The result of these considerations is the acceptance of the necessity for the Movement to start a new offensive within the Jewish and non-Jewish world, to go out and defend again the basic principles of our ideology and become, after years of passivity and decline, a fighting movement. We must restore the Zionist Movement as the great and central movement of our people in this century, as the one which, by securing our unity as a people and our tie-up with Israel as our center, will show the way to secure the Jewish survival, or we will lose our "raison d'être" in the history of our people.

These tremendous tasks demand many things and, among them and above all, to readjust the structure of the Movement to these new tasks. This I hope will be done in the next few years.

Greatness of a man or a movement or a people is a very serious and exacting thing. It puts great demands on those who possess greatness. It determines its development and its destiny. A great movement either remains great or collapses. If the Zionist Movement will lose its ambition for greatness, not to be a movement like many others in Jewish life but to lead the people as its pioneer movement and to teach it how to secure its survival, it will not be able to continue for long.

The task of our generation of Zionists today is to find the way back to the classic period of our movement, with its ambition, with its greatness, with its courage, with its offensive spirit, to try and go out again to reconquer the people for the principles and the ideology of the Movement, and to make a serious effort to become again the leading and the greatest movement in Jewish life.

THE STRANGE STORY OF A MARRANO SEDER IN THE YEAR 1503

(Continued from Page Seven)

history of the Jewish People were discussed and profoundly analyzed. As one listened, one became aware that this was not the usual type of discussion.

For it was not the Elders, as might have been expected, who were leading this animated conversation. The three soldiers, though youthful in appearance, seemed to be steeped in the wisdom of the ages.

Nor did they speak only of the past history of the Jewish People, but also of that future day, when in the Golden Crescent, on the shores of the Mediterranean, between Egypt and Syria, a State of Israel would rise again. That she would, at that time, gather together the unfortunate of our People from the four corners of the Earth and take them to herself.

Nor did the words sound like idle prophecy but rang with an air of conviction; of certainty. One could but wonder, where such young men could possibly have acquired such vast knowledge and such imaginative foresight. Even Salvadore Rodriguez, who usually led these discussions at the Seder table, remained silent, to drink in their every word.

The meal completed, the Service was resumed and concluded as tradition demanded.

How loth they were to see the three visitors prepare to leave. And several minutes later, having thanked their hosts for their gracious hospitality and having bade all who were present, farewell, they left.

The other guests remained, and returned to their seats at the table to talk still once again of their miraculous deliverance. They all joined animatedly into the conversation, all, with the exception of Salvadore Rodriguez. There he sat, at the head of the table, with a sense of great exultation within, while his eyes shone brilliantly.

Each person in that room, as he beheld this wonderful expression, halted his speech. Soon there was absolute silence, all eyes being turned to the head of the table.

When Salvadore Rodriguez finally spoke, his words were not unknown to them. They had heard them before in the Scriptures of old. But what a new meaning they now had:

"And lo, he lifted up his eyes and three men stood before him. And when he saw them, he went forward to meet them and bowed to them. And he said, 'I will bring food so that ye may comfort your hearts, and after that, you may pass on your way.' And they said, 'So do, as thou hast spoken.'"

They looked at one another, their hearts trembling with both joy and fear. As the full meaning was at last understood by them, of the words they had just heard they could no longer remain silent: "Who were they?"

"Yes, there were three of them."

"Is it possible that their coming was just coincidence?"

"How could it only have been coincidence since we were delivered from certain death?"

"Did they not possess ageless wisdom for such apparent youth?"

"Had anyone ever seen them before?"

"See how the room still glows even after they have departed."

"Who were they?" "Who were they?"

These same words were echoed and re-echoed as they asked this same question of each other over and over again. But it was to the head of the table that they looked for their answer: They found it in the eyes of Salvadore Rodriguez.

INCIDENT IN JERUSALEM

(Continued from Page Nine)

All day, and the next day, Friday, I traveled through the countryside, sometimes in taxis, sometimes in buses, sometimes in private cars but always in rain. On the third day the sun came out, and I decided to make my trip to Beht Safafa, the Arab village that was split in half. To visit either part of the village you need permission from the military government — of Israel or of Jordan, depending on which side of the barbed wire you happen to be standing at the time. A boy from the Israeli side, which I had visited previously, had given me the name of a man on the Jordanian side, and I had decided to go there and ask permission to talk with him. To be unmasked as a working reporter during my four days as a religious pilgrim would, of course, lead to trouble, but my plan was to look very wide-eyed and ask questions "merely as an interested tourist."

I asked an Arab Legionnaire at the Damascus Gate how to get permission to visit Beht Safafa, and he told me I would have to go to Bethlehem, which was only a mile or so from the village. A twenty-minute bus ride took me from Jerusalem to Bethlehem, where a second Legionnaire, wearing a "Tourist Police" armband, told me that as long as I was not carrying a camera, I could get permission to visit Beht Safafa by going there and telling the men at the Arab Legion post what I wanted. It sounded very simple.

Beht Safafa lies in a valley below the main road from Jerusalem to Bethlehem. A muddy promise of a road-to-be leads down from the highway through rocky, untended fields to the stone houses of the village. The farther I went down the muddy path, the slower I walked, for I knew I was being watched by the soldiers of two different armies, both of whom were hidden from view. Lying somewhere out there among the scattered stone houses was a line of barbed wire that could not be crossed without risking the fire of one, or both, of the armies, and although I was still far from the center of the village, I began searching the ground, fearing that at any moment I would find that the last step I had taken had put me in another country. A woman with a jug of water on her head and a barefoot child at her side passed by and stared right through me. An ancient, whitebearded man with a white *kafia* flowing down

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from his head to his shoulders leaned out of a doorway. I kept on walking, wondering where the Arab Legion post was to be found when two Arab Legion men with black ammunition belts strapped on their chests, and rifles on their shoulders appeared on the top of a small ridge on the road just ahead and came striding toward me. I stopped, smiled, and said, "Hello, I'd like to get permission to visit here." The soldiers smiled back, exchanged glances with each other, and one motioned for me to follow. We walked back about ten yards to a plain stone house I had just passed. One of the soldiers beside me yelled "*Ingleesi*," and I looked up to see three Arab Legionnaires staring down from a second-floor terrace.

"Come on up," one of the men on the terrace said, and I walked up the stairs to the Arab Legion Post headquarters, the two soldiers following behind. A young, pale private with immense round eyes was seated at a table inside the main room. He offered me a chair, while four other soldiers stood by, smiling and staring. I explained that I wanted to see Hassan Aly, the *mukhtar*, and have him show me the Arab side of the village. The soldiers all looked at one another, took turns shrugging, and finally the pale private said he would have to ring up the sergeant. While we waited, I was offered peanuts and cigarettes, and asked about life on "the Jewish side"; several more soldiers came in and the group pressed closer around me to get a better look.

"How you like the Arab Legion?" one said. "Good?"

I looked up at the five faces surrounding me, each topped with the green, silver-spired helmet that alternates with the *kafia* as the official headdress of the Arab Legion, and though I opened my mouth to reply, not a sound emerged, where-upon all of us burst out laughing at once. Cigarettes were offered from several directions, and one of the men started to ask about the girls in America, but before I could answer, the sergeant came in, and the party was over.

A short, dark man with a disproportionately large black mustache, the sergeant shook hands with me quickly and firmly, with the air of a busy surgeon who has come to meet the patient before the operation, and sat down behind the desk. He flipped through the pages of my passport and asked for my permit to visit Beht Safafa. I explained that a soldier in Bethlehem had told me I could get permission right there in the village. The sergeant repeated the question, and when I gave the same answer he said, "It is not enough," and proceeded to crank the handle of the phone on the wall beside him. The soldiers stopped smiling, moved back away from me, and the rest of the talk was carried on in Arabic. After his phone call the sergeant took paper and pen from his desk, copied down my passport statistics, and asked again who had sent me, whom I was to see, and why. Having duly noted all these in his report, he was plunged temporarily into confusion: what, precisely, was the nature of the military ordinance I had violated? There was evidently nothing on the books to cover the case of an American who had crossed from Israel and come to Beht Safafa to see Hassan Aly, *mukhtar*, on the recommendation of Said Elian, who lived on the Israeli side of the village and worked in the YMCA cafeteria in the new city section of Jerusalem. Some classification at last was settled on, a soldier was assigned to take me to the military governor at Bethlehem, and I left Beht Safafa wishing I had stuck to writing about only one half of the village.

Word of an American "infiltrator" at Beht Safafa had apparently preceded us to Bethlehem, for when my guard and I arrived there, we were greeted by about a dozen Arab Legionnaires, four taxi drivers, one priest, two souvenir postcard salesmen, and the mayor of Bethlehem, all waiting in front of the military government headquarters.

A Legion officer greeted me and asked to see my passport. While he studied it, I began explaining that I was "merely an interested tourist," and that I had been told I could get permission to see Beht Safafa just by going there and asking. During this time, the mayor was peeking over the shoulder of the Legion officer in order to have a look at my passport. "Born in Indiana, eh?" he asked.

"Yes, sir!" I said. "Indianapolis. That's about 200 miles south of Chicago, in the Midwest, that is, the center part of the country, below the Great Lakes."

"Yes," said the mayor, "my son goes to school at West Lafayette."

"Purdue!" I said.

"So one of the tourist policemen told you to go straight to Beht Safafa for permission?" asked the mayor.

"Yes sir, he said if I didn't have a camera it was all right to go there and ask at the Arab Legion Post for permission."

"Well, it was probably a misunderstanding," he replied. "It's a serious thing, but if you won't go down there again—." The mayor smiled. "Since you're from Indiana we'll try to fix it up for you this time."

I was ready to break into a chorus of "Hail, Hail to Old Purdue" when an Arab Legion officer standing on the steps pointed at me with his swagger stick and said something in Arabic. Everything changed to Arabic again, the smiles disappeared, and I was ushered inside by my guard, the Legion troops trailing behind. The civilians, including the mayor, were left standing on the sidewalk.

The military governor of Bethlehem was a tall, glowering man in a brown business suit and heavy black overcoat. He sat hunched over a small desk that was stacked

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with papers and wreathed in smoke from an ashtray full of mashed cigarette butts that hadn't quite been put out. After reading the report of the "incident" written up by the sergeant at Beht Safafa, he turned to me. "Where do you come from?" he asked.

"America," I said.

"No!" he shouted. "Where do you come from to Jordan?"

"Israel."

"No!" he shouted again, and I began to wonder if the Arabs had borrowed some brainwashing experts as well as technicians from their new Eastern friends. But it turned out to be only a question of semantics.

"You mean you come from *Occupied Territory*," the governor said.

"Yes, sir," I said.

"You know Beht Safafa is half in Occupied Territory?"

"Yes, sir."

The governor pounded the desk. "You think there is nothing between Jews and Arabs?" he shouted. "You think we are practically not in a war? What are you — you think you are going to make peace between Arabs and Jews, is that why you went to Beht Safafa?"

"Look, I'm not a crackpot," I said. But upon hearing the words I realized that in my present position they would be pretty hard to support. I settled back in my seat without pursuing the point and said, "I was just curious."

"The border is not a place for curiosity," the governor answered.

He drummed his fingers on the desk, stared at the opposite wall, and asked, "How long have you been in Occupied Territory?"

"A month, sir."

"A month!"

The governor took out a long sheet of paper, copied down some data from my passport and with pen poised and brow furrowed, said: "Now — you will tell me who sent you to Beht Safafa and why, and who you were to see, and what you were to say."

Slowly I went through my story again, how I had been given the name of the *Mukhtar* by a boy on the "Occupied" side, how all I wanted was to see the village because of its unusual division. There were more questions, more answers, and after about ten minutes the paper was covered with the scrawls and chicken-track marks and dots of written Arabic. The governor pushed it in front of me. "Sign this!" he ordered.

"But I can't read it!" I said.

"You don't have to read it, you only have to sign it," the governor explained.

"Look, how do I know what's written here, it might be—"

"It's just what you told me!" the governor shouted. "If you told me the truth just now, you sign this."

I looked at the dark, rigid face of the governor, straining toward me, and picked up the pen. Until that moment I don't think I had ever been conscious of how my name is spelled, but now, as the letters slowly materialized on the paper, they were being carved into my mind as well. The fact that I had a middle name became a source of sudden joy, for it meant I still had some time before the signature came to an end. When it was finally done I felt sickeningly sure that I had just turned over my life and property, gold cross and all, to the Arab League, and would probably end my days wiping goggles for King Hussein.

The governor put the document, along with my passport, into an envelope, sealed it up, and handed both it and me into the custody of two Arab Legion men.

"You will have to report to Jerusalem," he said. "This is a serious matter."

"Yes, sir."

"Do you have a car?"

"No, sir."

The governor looked out the window. The sun had gone down, and that meant there were no more buses.

"You will take a taxi," he said. "These men will go with you. You will pay for the taxi."

"Yes, sir."

The crowd outside had disappeared by this time — including my fair-weather friend, the mayor — and one of the Legionnaires assigned to guard me hailed a taxi. Bethlehem was dark, there were no stars going by — silent or otherwise — and a last frantic glance before I got into the taxi left me with only one impression: the looming Church of the Nativity, sitting like some great factory in the center of the town, topped by a neon star and a neon cross, and on the opposite side of the street, the lighted window of the "Holy Manger Souvenirs, Ltd." shop.

As I sat in the taxi between two Arab Legionnaires on the trip through the dark, silent hills to Jerusalem, I had only one thought in mind: an overpowering wish to be standing in the middle of Times Square, with the news of the Middle East running around the *Times* building in hurrying, lighted letters that would disappear on 42nd Street.

My interrogator in Jerusalem turned out to be a quiet officer who stood behind the pipe of a coal stove that sat in the middle of the room, and occasionally pecked around it to ask me a question. He looked at my passport for a long time and then asked me what sort of occupation a "researcher" was. Before leaving New York I had been making some extra money as a research assistant for a sociology professor at Columbia, and my passport was stamped accordingly. It was this designation, in fact, that had enabled me to cross over to Jordan without betraying my intentions as a reporter.

When I told the officer I did research work for a college professor, he brightened for a moment, as if he had stumbled on the an-

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swer to the whole confusing incident.

"Excavations, you mean, and that sort of thing?"

"No," I said, "sociology."

The officer's face disappeared again behind the stovepipe; after a minute or so of silence he spoke up: "What church do you belong to?"

"Baptist," I replied hastily, clutching the gold cross in my pocket and wondering whether it might not be a good idea to let it drop to the floor in front of the officer.

"You've been in Occupied Territory a month," he said, looking over the report from Bethlehem.

"Yes, sir."

"I suppose you want to return there?"

"Yes, sir, I do."

The officer crossed the room, staring at the floor. When he reached the other side he told me he would "study the matter." I was to report back to him the following day at eight. He kept my passport, the Arabic document I had signed, and any shred of well-being that might still be remaining to me. I was free to go my way for the next twelve hours, but I would have preferred it had the officer come right out in the open and told me what was in store for me no matter how horrendous, instead of leaving the future to my imagination.

Returning to the Hotel Petra, I noticed an Arab Legion soldier sitting with the pilgrims around the coal stove. The manager, stationed at his desk, was chewing on a toothpick and eyeing me carefully. I went straight to my room, locked the door behind me, and pulled down the shade. The first thing that entered my mind was my notebook. I had several pages of notes on Jordan — conversations with a few people, and statistics about the country that I'd jotted down before I came. If the Arab Legion had any doubts left about my being a spy for Israel, the notebook would certainly eliminate them. I stuffed it into my pocket and hurried outside.

It was about nine o'clock in the evening, and the streets of the Old City were like a backdrop for the sewer scenes in *Phantom of the Opera*. The vaulted roofs were still dripping from the rains of the day before; every step I took gave a hollow echo. I passed a few lighted cafés on my way from the hotel, after which the streets were empty of everything but cats and shadows. But there was no place to hide the notes. The streets and the walls were all made of cement; if I simply dropped the notebook and walked away I was sure it would be found by some soldier and presented — soaked, dirty, but still readable — as Exhibit A in my prosecution. I walked on faster into the interior passageways, and stopped short in front of an open sewer. I stood still, took the notebook out of my pocket, and listened. There was only the dripping of rain on cement. I bent down toward the sewer, and two steps sounded up the street. About fifty yards ahead was the dark outline of an Arab Legionnaire. I stuffed the notebook back into my pocket and hurried back to the Petra.

The next half hours was spent in the bathroom. First I ripped the three pages of Jordan notes from the rest of the notebook and, holding them above the toilet, lit a match; it did not, however, succeed in setting the notes on fire, but burnt my hand instead. In the ensuing confusion, I dropped the vital pages into the toilet. I retrieved them only to find that they were soaking wet and would not burn. The next step, of course, was to flush them down the toilet. There was a certain risk involved — the Arab Legion might conceivably rip up the pipes to get the evidence against me — but by then I was desperate. The only difficulty was that the plumbing wouldn't work. I returned to my room with the notes in a large and soggy wad in my pocket, still quite decipherable — and doubly dangerous now because I had obviously tried to destroy them. To attempt to hide them in my room was the purest folly, for the prying manager, who already suspected me of Jewish sympathies, would undoubtedly come upon them and turn them over to the authorities. There was only one thing left to do.

I undressed, turned off the lights, and got into bed with the notes. Through the long cold Easter Eve I lay there shivering and imagining the various possible fates that awaited me in the morning, all the while slowly, methodically chewing away at the soggy paper. By morning, the notes were gone.

I ate a hearty breakfast and while the pilgrims and the manager weren't looking, managed to slip outside and hurry off by myself. No one

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self. No one would know I was on my way that Easter morning not to the Sunrise Service of the Garden Tomb, but to the Jerusalem headquarters of the Arab Legion. On my way there I weighed the possible disasters once more, and made up my mind to break down and tell the whole story if I were taken into custody. It would mean all sorts of trouble with the consulates of Jordan, Israel, and the U.S., but I decided that of the two possibilities, it was better to be a conniving reporter than an international spy. My real hope, however, was to be dismissed as a crackpot and allowed through the gates the next morning with the rest of the returning pilgrims, my press credentials and machinations undiscovered.

The man who had questioned me the night before was busy with two disputing Arabs who were waving canes and cigarettes about when I entered the office. After ten minutes or so they left, and the officer, turning to me at last, excused himself, and went off to fetch my dossier. He came back in a while, holding my passport and several documents in Arabic, and settled down at his desk to study them. After a few minutes more of silence he pushed the passport across the desk. "You may go now," he said.

"Yes, sir."

I was almost out of the office when he called me back: "One moment!"

"I presume you will spend the rest of your stay in Jerusalem," he said.

"Yes, sir, I certainly shall."

The outside world was beautiful and bright, in the way that it must be to all released prisoners. I walked for about ten minutes without knowing where I was going. Buses and taxis were leaving for Bethlehem, Nablus, and Jericho, Hebron and Amman, the Dead Sea and the Arabian border. I stood for a moment on the road, then, turning away from temptation, I bought a bag of bananas, and headed for the Mount of Olives.

The view took in all Jerusalem, spread across its hilltop site in a mass of pale yellow stone, bubbled with dome-shaped roofs and grown with towers and spires. The fortress-like wall of the Old City enclosed the buildings on the eastern edge that I was facing, and seemed, in fact, to enclose all Jerusalem, for it melted into the rest of the stone before you could see its western limits. No barbed wire or sandbags were visible, and there was no way to tell that Jerusalem was partly in "Occupied Territory." There was no way to tell, in fact, that it was populated, for the narrow streets of the Old City closed off the sight of its people. Nothing moved.

Neither did I, and only once more in the day was my peaceful existence endangered. A patrol of barefoot Arab children spotted me from the hillside, yelled *"Ingleesi! Ingleesi!"* and stampeded into my camp with outstretched hands. I promptly emptied my pockets and handed over all my Hashemite coins, plus several Israeli *prutot*, an American penny, and a small gold cross to the delighted leader, and the band charged away toward the road. There was only the sunlight and scenery again until noon, when the sound of the *muezzin* came from the minaret, calling the Moslems to prayer. It drifted alone above Jerusalem until a few moments later when the heavy interruption of the church bells came, breaking on the world in a brassy chaos that left nothing else, and then, as if satisfied, died away one by one leaving the unmoving city in silence.

FINERY FOR THE PASSOVER FESTIVAL AND ALSO SUSPENSE

(Continued from Page Sixty-Seven)

the prophet, we peered out, not in our usual hope of catching a glimpse of him passing by, but to see whether, in fact, our coats were on the way. Not a sign. We slammed the door in Elijah's face.

Even Og, King of Bashan, of Bash'em, as we preferred, and the mighty men of Pul and Lud, renamed Pull and Push, did nothing to revive our spirits.

We went to bed in sadness, and it was a tearful quartet of girls who prepared for service the following morning. There was, however, one possible ray of hope. Mrs. Grier lived just off the road to the synagogue, and there we walked, or rather half-ran, a mournful group of small girls, outgrowing last year's spring suits. Mrs. Grier was in the workroom, where three coats hung ready over a chair back; she was still stitching frantically at the strawberry pink. We sloughed our old coats like snakeskins, but faster.

The service was just beginning as four triumphant girls trooped into synagogue. Not a soul in that house of prayer, seeing us enter, sartorially correct, with demure faces and prayer books in our hands, would have guessed how Mrs. Grier had made our Passover arrive so late, says the London Times, nor how nearly late we ourselves were for Passover.

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(Continued from Page Seventy-One)

round, which is the natural shape assumed by the dough when rolled. But with the invention of machinery, it was made square, since that proved to be a faster method — the basic principle in the baking of matzoh being "speed", to prevent fermentation. The perforations in the matzah are also for the purpose of preventing the rising of the dough.

MATZAH SH'MURAH–(strictly observed matzah). The very pious are not content with merely baking the matzah in the prescribed manner, but insist on having the grain itself watched during the harvesting and milling that it be not dampened or leavened. Some compromise by having the "Sh'murah Matzah" at least for the Seder night.

MECHIRAT HAMETZ–"selling of leaven". The Biblical injunction is that "no leaven shall be seen or found in your possession" during Passover. To accept the literal, surface meaning of this command would imply that one must dispose of all his pastry, flour, sugar, etc., for that full week. Imagine what havoc that would incur to the baker, manufacturer, wholesaler, or to any ordinary household!

The Rabbis, well realizing that, reasoned that this cannot be the interpretation of the verse. Said they: the verse prohibits only such leaven as is in "your (namely Jewish) possession". Hence, if it is sold to a Gentile, the prohibition no longer obtains. This, then, became the prevalent practise, though usually with the stipulation (or tacit understanding) that the Gentile "sell it back" after Pesach.

Since, however, it is much too cumbersome for each Jew to perform such transactions individually, the next step was to empower one person — usually the rabbi — to act as agent for the entire community. Then naturally all the "hametz" could not actually and seriously be sold, so it became what is known as a "legal fiction".

MO'OS HITTIM – (Literally, "wheat money"). Before Passover it is obligatory upon every Jew who can afford it to contribute money to a fund out of which matzah and other Passover necessities are provided for the poor and needy. This fund is known as MO'OS HITTIM, since originally each family baked its own matzah, and all that was supplied was the "wheat".

MOSES–The "hero" of Passover history, who somewhat unfairly has been overlooked in the praises of the Haggadah. Our ancestors, in their intense and admirable devotion to God, sometimes tended to underestimate man's cooperation.

NISAN – The first month of the year according to the Bible, in its account of the holidays, but the seventh month in our present-day calendar. Passover extends from the 15th to the 22nd of this month.

OMER – ("sheaf", or a certain measure). Lev. 23:10, 11 reads: "when ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest. And he shall wave the sheaf (a wave-offering) before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it." The Israelites were forbidden to eat of the newly harvested grain till they had brought the "omer". From that day they were to count seven full weeks, or 49 days, the fiftieth day being Shabuot (lit. "weeks") or the Feast of Pentecost, (in Greek, fifty). Though the bringing of the omer necessarily ceased with the destruction of the Temple, the "counting" still continued. These days are called the days of S'FIRA (counting). According to the rabbis, the omer was to be brought on the 16th of Nisan, that is, the "morrow after the Passover Feast." The Karaites (a dissenting faction among the Jews, who insisted on a literal interpretation of the Bible) said that "morrow after the Sabbath" meant Sunday. This was also the interpretation of Christians who tried to associate it with Easter Sunday.

PASSOVER–One of three major Pilgrimage Festivals of the year –PESACH, SHABUOT, and SUKKOT. EX. 23:17 reads: "Three times in the year all thy males shall appear before the Lord God."

Pilgrimages were therefore made to the Temple by all male Israelites to celebrate these occasions. (See HOL HA-MOED). Passover, however, enjoyed the distinction of marking the birth of a nation. In addition, the sacrifice of the paschal lamb was an event in itself.

Passover is variously known as PESACH, HAG HA-MATZOT (The Feast of Unleavened Bread) and Z'MAN HERUSENU (The Season of our Liberation.) A word as to the physical forms of the festival. One need not look far nor seek long to discover that Passover is a "strict" holiday. Joseph Caro, author of the Shulhan Aruk (code of traditional laws and customs) provided 63 sections of law pertaining to Passover (with 298 sub-divisions)–to say nothing of subsequent elaborations. To illustrate, the original general prohibition against the use of leaven led to such intensive laws as BITU HAMETZ, the complete destruction of every trace of it through "searching, buying, and selling," also HAGALAH, the thorough "cleansing" of all dishes and utensils that ever came into contact with leaven. This led to the practice of introducing a completely new set of dishes.

Furthermore, there are more SYMBOLS in connection with this holiday than with perhaps all other holidays put together. Why all these details? The answer seems to be that, aside from the fact that each law and symbol may have its particular reason, the importance of this festival as a whole so impressed itself upon the minds of our sages and succeeding generations that they instituted every conceivable means of preserving it. If one stops to consider the sincere spiritual and sentimental attachment that Jews of all time–even renegades–had for Pesach and the Seder, one begins to appreciate the wisdom of insight our ancestors possessed. They wanted to preserve Passover at all costs, because to them Passover stood for SALVATION, HOPE and FREEDOM. If it means the same or the like to us, we too, will continue to preserve it -- joyfully.

PESACH–From the Hebrew root, meaning "to pass over," "to spare." This word designates both the "Paschal lamb" and the

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holiday—Passover—upon which that lamb was sacrificed.
The holiday is called "pass-over" in commemoration of the final miracle in Egypt, when the angel of death slew every first born among the Egyptians, but passed over the homes of the Israelites.

PESACHIM—Name of a Talmudic treatise, which deals with laws of hametz, matzah, the Paschal lamb, work on Passover, order of Haggadah, etc.

PESACH SHENI — "Second Pesach" also called "Pesach Katan" "Small Passover". During Temple days, the Passover sacrifice could be offered only by those who were ritually "clean". If, however, one were "unclean" (having touched a dead body etc.) or absent from Jerusalem during the regular Pesach, then he could bring his sacrifice at the "second Passover" on the 14th of Iyar (the following month). It was a social postponement for emergency cases.

SAMARITANS—To this very day the Samaritans (a small handful of half-Jews in Nablus, formerly Shechem, Palestine) still sacrifice the paschal lamb as it was done in Temple times.
They select a number of lambs and take them to Mt. Gerizim (their Temple Mount). Those who officiate are dressed in priestly garments. Tents are pitched and fires are started.
At sunset the sacrifices take place. The lambs are slaughtered and then roasted over an open fire. A short service follows and each family proceeds to eat its own portion in great haste (in imitation of the first Passover in Egypt when the Jews "rushed" to leave). After the meal, the bones and remains are carefully assembled and thrown into the fire so that nothing remains on the morrow (thus prescribed in the Bible). An elaborate description, with illustrations, of the Samaritan sacrifice can be found in the Jan. 1920 issue of the National Geographic Magazine.

SEDER — Literally "order": the "order of service." It is the term used to denote the home service on the first and second nights of Passover. The Seder Service is very difficult to describe, since it is a conglomeration of many elements. Perhaps it is for that very reason that it has left its impression upon every generation, and never fails to inspire. On the other hand, there is always the danger of taking its various elements too literally. It then loses its symbolic beauty. The Seder may be characterized as a hurried and haphazard trip through Jewish history by way of the Haggadah — a panoramic cross-section of Jewish life.
We start in Egypt. The Haggadah tells us that "in every generation every Jew should try to visualize himself as if he were actually there." Well, then, we taste the "maror" and, with an unpleasant grimace, momentarily experience the cruel bitterness of Egyptian taskmasters. A bite of matzah, and we hasten to freedom!
Sadly we reflect that "in every generation men arise to annihilate us," but holding the cup high we feel assured that "God will deliver us from their hands." We recall that as far back as Jacob, Laban tried to deceive and oppress him. But we also remember "in this night" that there were many dark nights in Jewish history, and that, as in the death of the "Assyrian hosts" by night, salvation came with the dawn.
We look up from the Haggadah for a moment, and, closing our eyes, see the Marranos of Spain conducting a Seder in their cellars. Our mind's eye speeds, over Europe — Germany, France England, Italy . . . down through the centuries — the Crusades, the Middle Ages, the Inquisition . . . and shudders when it sees the BLOOD ACCUSATION smeared all over.
Quickly, we turn to the Haggadah and burst forth into HALLEL, "praise" — the same Hallel sung some twenty centuries ago in the Temple, and by David — a millenium before that! Praise —for what? For the courage of having lived through it all, to proclaim to mankind — now as then—the message and the plea of FREEDOM. Praise—for the deathless hope that Hallel will yet again be sung in a Temple in Jerusalem!

S'FIRAH—"counting," or S'FIRAT HA-OMER, "the counting of the days of omer." (see OMER).

SHABBAT HA-GODOL — "The Great Sabbath." Name given to the Sabbath preceding Passover. Numerous explanations are given for the adjective "great".
1. Because of the miracle spoken of in the Midrash, supposed to have taken place on the historic Sabbath before the Exodus. (10th of Nisan).

According to that account the Egyptians found themselves helpless to defend the "lamb", a deity of theirs, from its sacrificial slaughtering by the Israelites.

2. Because on this Sabbath there is generally a "great," i.e. "long" service in the synagogue, owing to the special sermon or lecture of the rabbi, dealing with laws of Passover.

3. Because in the Haftorah for that Sabbath there is the verse (Mal. 3:23) which speaks of the GREAT day of the Lord: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord."

4. One authority believes that the word HA-GODOL is a corruption of the word HAGGADAH, and that the Sabbath is so named because the Haggadah should then be read.

TA'ANIT B'HORIM—"The fast of the first-born". The first born male in many an orthodox home fasts on Erev (day before) Pesach, as a manifestation of devotion and gratitude to God for having spared the first-born among the Jews in Egypt.

Z'ROA — Roasted shankbone, placed on the Seder dish, reminiscent of the paschal lamb sacrificed in Egypt, and in the days of the Temple.

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SAMUEL BRONFMAN, THE JEWISH UNITY MAN

(Continued from Page Eleven)

his goal led to agreement on unified action.

Together the Jewish leaders resolved, like the Great Powers, to jettison petty rivalries and, in unity, direct their thoughts and energies towards the two tasks of major concern to the Jewish people, to secure a Charter for Human Rights that would, hopefully, herald the birth of a bright, new era; to ensure action that would give Jews a home and create the bright, new nation, Israel.

The Charter was drafted; action was taken to maintain the Mandatory status of Palestine, thus paving the way for the ultimate establishment of a national home for the Jews. Then the Jewish organizations returned to their individual ways. Undismayed by this development, Mr. Bronfman predicted that there would be other occasions when, if only on an ad hoc basis, circumstances would demand restored unity.

The concept of unified action that he had so carefully nourished was soon to become effective once again. Chancellor Adenauer of Germany met with Nahum Goldmann for exploratory talks that set the stage for the initiation of a compensation-restitution program that, when completed, will have paid about eleven billion dollars to Nazi victims. As Mr. Bronfman had foreseen, a representative body had to be created so that the whole vast matter could be discussed, negotiated, decided.

It was then that all the great Jewish organizations, some national, some international, came together and established the Conference on Jewish Material Claims Against Germany and continued to meet together for well over a decade.

Meeting regularly to consider the legislation affecting the compensation program and to dispose of the accruing funds, the Claims Conference continued to bring together Jewish leaders from all over the world. Around these regular gatherings, other sessions of other organizations occurred. Often, the World Jewish Congress, the Bnai Brith, COJO would take advantage of the presence of Jewish leaders at a Claims Conference session to schedule top level meetings of their own. Mr. Bronfman's theory was beginning to take effect.

All along, the Canadian Jewish Congress under Samuel Bronfman's leadership, maintained constant contact with the World Jewish Congress. Mr. Bronfman recognized the shortcomings of the global Jewish body but saw in it what he described as the forum of Jewish unity. It was in this spirit that he accepted the vice-presidency of the World Jewish Congress and chairmanship of its North American Executive Committee at the 1959 Plenary Assembly in Stockholm.

Always probing new possibilities, never disregarding old problems, Samuel Bronfman's ready acceptance of a role in the World Jewish Congress re-emphasized his dedication to the principles of Jewish unity that he projected in charting Canadian Jewry's course, in mobilizing Jewish leadership at San Francisco, in helping to shape the Claims Conference.

Today, at seventy-five, Samuel Bronfman still pursues his theory that unified action, from leadership down, is the only way in which to advance Jewish rights and to ensure Jewish continuity in the world of today. This undoubtedly will be the theme that he will hammer home when delegates from all over the world will gather for the Fifth Plenary Assembly of the World Jewish Congress in Brussels this summer.

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Maritimes Section

Mr. and Mrs. Louis Aranoff, 57 Westmoreland Avenue, Fredericton, N. B., celebrated the bar-mitzvah of their younger son, Michael Leon, who was called to the Reading of the Law at Sgoolai Israel Synagogue, in Fredericton, Rabbi D. Spiro officiating. Michael Leon is the brother of David Aranoff, aged nineteen; and Lynne, eleven; grandson of the late Mr. and Mrs. Abram Isaac Bernstein; and of the late Mr. and Mrs. David Aranoff. Kiddush was followed by a luncheon. Mrs. Aranoff wore a two-piece, blue, knitted suit, and a blue silk turban. Mrs. Howard Polar, of Halifax, N. S., aunt, wore a blue knitted suit, with a high hat; and Mrs. Irving Struminger, of New York, aunt, wore a similar ensemble. Mrs. Harry Aranoff, of Saint John, N. B., an aunt, was in a navy-blue suit. Anne Polar, aged sixteen, of Halifax; and Linda Aranoff, fourteen, of Saint John, both cousins, wore beige suits. In the evening there was a dinner-dance, for the whole community. Mrs. Aranoff received, in a black, Empire gown, and jacket, trimmed with black fur; with gold pumps. In a procession to light the candles on the bar-mitzvah cake, were: Mr. and Mrs. Howard Polar, uncle, and aunt, and Anne; Mrs. Kay Struminger, aunt; Irving Pincus, of New York; Mr. and Mrs. Harry Aranoff, uncle, and aunt, and Linda, of Saint John; Mrs. Dora Chippin, Westmoreland Avenue; Mrs. Bea Abrams, Northumberland Street, and Mrs. Rose Eusler, Parkhurst Drive, all of Fredericton; Rabbi and Mrs. Spiro; Mrs. Ben. Budovitch, King Street, Fredericton; Marilyn Chippin, Anita Chippin, and Gordon Chippin, all cousins of each other, of Fredericton; William Columbus, of Saint John; Lynne Aranoff, and the parents, Mr. and Mrs. Louis Aranoff, with Michael Leon. David Aranoff, the brother, announced each name, in the procession. Lynne, the sister, wore a blue, silk dress; with matching shoes, and long gloves. Mrs. Polar wore a black, princess dress; with black pumps; and Mrs. Struminger was in a one-piece dress, with a sequined, white bodice, and a black skirt; with black pumps. Mrs. Harry Aranoff wore a black gown, with black shoes. Anne Polar wore a blue velvet dress. Linda wore a dress with a white, striped top, and black skirt. Michael, the bar-mitzvah boy, wore a tan jacket, with dark brown trousers, brown tie, and breast-pocket handkerchief. David Aranoff, his brother, wore a dark blue jacket, and dark trousers. At the Synagogue, the father, and sons, all wore dark suits; and at night, the men were in tuxedos. The out-of-town guests were: Mrs. Aranoff's sister, Mrs. Irving Struminger (Kay), of New York; and her brother-in-law and sister, Mr. and Mrs. Howard Polar (Fannie), and their daughter, Anne, of Halifax; Mr. Aranoff's brother and sister-in-law, Mr. and Mrs. Harry Aranoff (Celia), and daughter, Linda, of Saint John; and other guests were: Irving Pincus, of New York; Mr. and Mrs. Samuel Everett, and Cherie; William Columbus, and his sister, Mrs. Ray Selby, and her son, Allan, all of Saint John. Telegrams were received from brothers and sisters of Mrs. Aranoff, all of California: Mr. and Mrs. Ben. Saltzberg, Mr. and Mrs. J. Bernstein, Mr. and Mrs. Wilfred Bernstein, and Mr. and Mrs. Nathan Bernstein; and from relatives of Mr. Aranoff, in Long Island, N. Y. From Mrs. Aranoff's letter: We greatly appreciate your interest; I know my son, Michael, felt such pride in getting your letter; and here are the details on the bar-mitzvah: Michael Leon was called to the Reading of the Law, at the service, from half-past-nine in the morning, to half-past twelve. The Synagogue, Sgoolai Israel, was full. Mrs. Aranoff is a member of a family of ten, all living, six girls, and four boys, and all married in their own religion. Telegrams galore were received. The Sabbath meal was a real Sabbath dinner: gefilte fish, with salad; chicken, brown rice, knishes; assorted breads; halvah; apple strudel, and tea. Dinner was served until two o'clock, when the stores were closed, and the people came in for it. The Synagogue was decorated gaily, and the reception hall was trimmed with rolled and twisted paper, in blue and white, from the corners of the room, and around the windows, and along the wooden edge of the room. Ferns were used in a hanging display; and large Jewish stars were placed around the room. The door of the entrance, inside, going downstairs, was trimmed all around, with gold; and small Jewish stars of blue; and the bannisters were all rolled around in gold. Each table had a gaily decorated flower centrepiece and large centrepieces trimmed the head table. An orchestra played, and there was a singer, and professional entertainment. The community started to arrive at half-past eight. The women were all in short or long dinner gowns; and all the men were in tuxedos. The dinner was in buffet style and tea was served until one o'clock. Mr. and Mrs. Aronoff started the dancing; and David was the master of ceremonies, and announced the candle-lighting proceedings in verses. Coloured movies were taken, all by David Aranoff. His mother writes that he is a good, religious fellow. Michael, the bar-mitzvah boy, is a strong type of a boy, and an honour student, in grade eight. Mr. and Mrs. Aranoff greeted the guests while music played softly in the background. Mrs. Aranoff writes of her two fair-haired sons, and her dark-haired daughter, with great pride which shone through the proceedings. Rabbi and Mrs. Spiro were very pleased with the decorated synagogue. Mrs. Aronoff writes that quite a few people remarked at how much the setting of this event looked like a reception in Montreal.

Mr. and Mrs. Gordon Simon, of Sidney, N. S., were in Montreal, Quebec, for the marriage of Miss Rhona Harriet Segal, daughter of Mr. and Mrs. Moe Segal, 1425 Dutrisac Street, to his brother, Steven Dennis Simon, son of Mrs. Ida Simon, of Tucson, Arizona, and the late David Simon, at Young Israel Synagogue of Val Royal.

Mr. and Mrs. Joseph Dubinsky, of Glace Bay, N. S., were in Montreal, Quebec, for the marriage of Miss Janice Kolker, daughter of Mr. and Mrs. Alex Kolker, 250 Tait Street, to their son, Gershon Dubinsky, at Beth Ora Synagogue.

Mr. and Mrs. Isidore Zaichick, of Edmundston, N.B., will be in Montreal, Quebec, for the marriage of Miss Marjorie Ann Herman, daughter of Mrs. Dorothy Herman, and the late Nat Herman, to Mrs. Zaichik's brother, David Rothstein, son of Mr. and Mrs. Isidore Rothstein, on April 3, at the Windsor Hotel.

Harry Lampert, of Moncton, N.B., visited his parents-in-law, Mr. and Mrs. Abraham Louis, of Montreal, Quebec.

Mr. and Mrs. Ben Medjuck, of Fredericton, N. B., entertained at a late afternoon party, in the ballroom of the Lord Beaverbrook Hotel. The hosts were assisted by their son-in-law, and daughter, Mr. and Mrs. Martin Cohos, of Calgary, Alberta; their daughter, Miss Marilyn Medjuck; and their son, Joseph Medjuck, of Toronto, Ont. Assisting in serving were: Mr. and Mrs. Frank Budovitch, Hazen Strange, junior; Robert Strange, Mr. and Mrs. Louis Swetsky, Mrs. Jack Budovitch, Mr. and Mrs. H. H. Hoyt, Mr. and Mrs. Owen Lee, Mr. and Mrs. Max Velensky, Mr. and Mrs. Robert Velensky, and Mr. and Mrs. Harry Levine. After the party Mr. and Mrs. Medjuck entertained the servers at a dinner in the Royal Suite of the hotel. Arrangements of daffodils, tulips, and irises were used for decoration about the ballroom; and potted chrysanthemums were placed on the window ledges.

Mr. and Mrs. Moe Zucker, of Montreal, Quebec, visited their son-in-law, and daughter, Mr. and Mrs. Robert Winston Brown, 31 Waggoner's Lane, Fredericton, N. B.

Mr. and Mrs. Bernard Velensky, of Fredericton, N. B., visited her parents, Mr. and Mrs. Louis Wasserman, of Montreal, Quebec.

Mr. and Mrs. Israel Kashetsky, 715 Alexis Nihon Boulevard, Montreal, Quebec, formerly of Saint John, N. B., announce the engagement of their daughter, Miss Esther Kashetsky, to Charles Spector, son of Mrs. Jennie Spector, and the late Moses Spector, of Montreal. The marriage will take place in June. Miss Kashetsky is a graduate of the Jewish General Hospital School of Nursing. Mr. Spector received the Bachelor of Law degree from McGill University.

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six egg whites
one-half pound coconut
one cup sugar
one-half pound walnuts

Beat egg whites in electric mixer till stiff, adding sugar gradually. Place egg whites in a double boiler and cook for seven minutes. Remove from stove. Add walnuts that have been cut into small pieces, and coconut to egg-white mixture. Drop by teaspoonful on a greased, cookie sheet. Bake at 350 degrees for fifteen to twenty minutes until golden brown.

Mrs. Louis Kimel,
852 McEachran Avenue, Montreal.

PASSOVER POTATO PANCAKES

four potatoes, grated
two eggs, well beaten
one onion, grated
salt and pepper
one tablespoon potato starch

Mix all ingredients throughly. Heat oil to a depth of one-quarter inch in frying pan, and fry pancakes until well browned.

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PASSOVER WINE CAKE

one cup cake meal
eight eggs
juice and rind of one orange
one-quarter cup sweet wine
two tablespoons potato starch
two tablespoons cocoa
one and one-half cups sugar

Separate eggs. Beat egg yolks and sugar until smooth. Mix in grated rind and juice. Add cocoa and wine. Add cake meal and mix well. Fold in stiffly beaten egg whites. Pour batter into a twelve-by-six-inch baking-pan with wax paper. Bake at 325 to 350 degrees for fifty minutes.

Mrs. I. Novack,
806 Devonshire Place, Montreal.

PASSOVER BAGELS

one-quarter pound margarine
one cup matzoh meal
three eggs
one cup hot water
two teaspoons sugar
one teaspoon nuts, chopped

Bring water and margarine to a boil. Add matzoh meal as soon as water is boiling, and stir until mixture becomes a ball of dough. Cool for a few minutes and add eggs one at a time, beating thoroughly as each egg is added. Add sugar and nuts and mix well. Drop by teaspoonsful onto a greased cookie sheet. With your finger make a hole in the centre of each bagel. Bake at three hundred and seventy-five degrees for forty-five minutes until browned.

Mrs. A. Bader,
3311 Bathurst Street, Toronto.

PASSOVER JAM CAKE

eight eggs
one grated lemon
two tablespoons crushed walnuts
one-half cup cake meal
one-half cup potato starch
one and one-half cups sugar
two tablespoons jam
one-half teaspoon salt

Beat egg yolks, blend in sugar. Mix in other ingredients. Beat egg whites until stiff, and add salt. Fold into mixture. Pour batter into a lined, eight-by-eight-inch baking pan. Sprinkle top with walnuts, and bake at 350 degrees for one hour.

Mrs. Saul Gartenberg,
2267 Noel Street, Montreal.

PASSOVER MANDEL BREAD

three-quarters cup sugar
two teaspoons potato starch
one-half teaspoon salt
three-quarters cup cake meal
three-quarters cup oil
three eggs
one-half teaspoon cinnamon
one-half cup matzoh meal
three-quarters cup crushed almonds

Beat eggs, add salt and sugar, and set aside for fifteen minutes. Add oil to the egg mixture and beat well. Add dry ingredients, mixing thoroughly, and form dough into three balls. Bake for twenty minutes at three hundred and fifty degrees. Remove from oven, slice while hot, and return to the oven to brown lightly.

Mrs. Arthur Phillips,
2100 Bathurst Street, Toronto.

PASSOVER BEEF CASSEROLE

two pounds of beef flank or chuck
four carrots
salt and pepper
two large potatoes
two stalks celery
two cups hot water

Place washed meat in bottom of casserole. Add cut-up washed potatoes, carrots thickly sliced, and cubed celery. Season with salt and pepper, and cover with water. Cover casserole tightly. Bake for one and one-half to two hours, or until meat is tender, at 325 to 350 degrees.

Mrs. I. Farber,
300 St. Aubin Street, Montreal.

CLASS IN COOKERY

PASSOVER ORANGE SPONGE CAKE

seven eggs
one-half cup potato flour
one-quarter teaspoon salt
one and one-third cups sugar
one-half cup cake meal
one tablespoon oil
three-quarters cup orange juice

Beat egg whites with sugar till stiff. Beat egg yolks, add oil, and salt. Add to egg-white mixture. Add dry ingredients alternately with orange juice. Pour batter into a slightly-greased tube pan. Bake at 325 to 350 degrees for one hour.

Mrs. H. Margolese,
5704 Leger Avenue, Montreal.

PASSOVER POTATO FLOUR MUFFINS

four eggs
three-quarters cup potato flour
two tablespoons cold water
two tablespoons sugar
one-half teaspoon salt
rind of one-half lemon

Beat egg yolks until light. Add sugar gradually, beating until light and creamy. Add water, sugar, and grated rind. Slowly sift in potato flour. Beat egg whites with salt until stiff. Fold into batter. Fill greased muffin tins half full. Bake in moderate oven, 350 degrees, for twenty minutes. Yields twelve muffins.

Mrs. Louis Frank,
473 Querbes Avenue, Montreal.

PASSOVER POTATO KUGEL

six large potatoes
one small onion
matzoh meal
two eggs
salt and pepper

Grate peeled potatoes fine and drain well. Add grated onion, eggs, salt and pepper. Add matzoh meal enough to thicken after it takes up the moisture. Pour mixture into a pre-heated, greased, eight-by-eight-inch baking pan. Bake at 375 or 350 degrees till golden brown and well done, for at least one hour.

Mrs. Ben Meyer,
4474 Bel Air Road, Montreal.

PASSOVER POTATO PUDDING

two to three tablespoons fat
salt and pepper
one-quarter cup matzoh meal
one or two eggs
six potatoes

Peel, wash, and grate potatoes. Add egg, matzoh meal, and fat. Mix well and pour into greased pudding dish. Bake at 350 degrees for one hour and fifteen minutes. If desired, include a grated onion in this recipe.

Mrs. K. Crotty,
2745 Darlington Place, Montreal.

PASSOVER APPLE CRUMB PUDDING

four eggs
one cup Passover cake crumbs
three grated apples
one-half cup sugar

Mix all ingredients together thoroughly and pour into well-greased pan. Bake at 375 degrees for one-half hour or until done.

Mrs. Manuel Litwin,
790 Devonshire Street, Montreal.

★

Sabbath Candles will be kindled on

Friday, April 1, at 6.05 p.m., E.S.T., in Montreal

Friday, April 1, at 6.27 p.m., E.S.T., in Toronto

Friday, April 8, at 6.14 p.m., E.S.T., in Montreal

Friday, April 8, at 6.35 p.m., E.S.T., in Toronto

★

The First Passover Seder is on Monday, April 4

★

Iyar 1, 5726, falls on Thursday, April 21

MONTREAL BIRTHS

Born, to Mr. and Mrs. Ben Caplan (nee Beverley Rotenberg, formerly of Toronto, Ont.), of Bonn, West Germany, on February 16, a son, David Robert; grandson of Mr. and Mrs. Louis Rotenberg, of Toronto; and of Mr. and Mrs. Isaac Caplan, 4675 St. Kevin Street, Montreal; great-grandson of N. Asher, of Montreal; of Mrs. Lifka Liphchitz, and of Mr. and Mrs. I. Rotenberg; all of Toronto. Mr. Caplan is an administrator for the Canadian Embassy in Bonn.

Born, to Mr. and Mrs. Seymour Eliesen (nee Ruth Mayberger), 25 Laurent Street, Dollard des Ormeaux, on February 5, at the Royal Victoria Hospital, a daughter, Carri Lee; sister of Michael Steven, aged two and one-half years; granddaughter of Mr. and Mrs. Hyman Mayberger, of Ottawa, Ont.; and of Mrs. Diane Eliesen, 4476 Third Street, Chomedey, and the late Israel Eliesen; great-granddaughter of Mrs. Sarah Ainsberg, of Ottawa.

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Social Notes — Montreal

Mrs. Edward Solomon, 4300 Western Avenue, was in Hollywood Beach, Florida, having flown via Eastern Air Lines.

Mr. and Mrs. Hyman Auerbach, 568 Grosvenor Avenue, were in Hollywood, Florida.

Mr. and Mrs. S. Torobin, 5771 Wentworth Avenue, spent a holiday at Hollywood Beach Hotel, Hollywood, Florida; and Nassau. They travelled via Eastern Air Lines, and Air Canada.

Mr. and Mrs. Alvin J. Walker, 4353 Westmount Avenue, were in Palm Beach, Florida.

Mr. and Mrs. Morris Goldberg, 571 Kenaston Avenue, visited Brazil, and Argentina; Chile, Venezuela, and the Island of Curacao, South America; having travelled via Air Canada, and Eastern Air Lines.

Mr. and Mrs. Oscar Faerman, 4364 Westmount Avenue, are in Palm Beach, Florida.

Mr. and Mrs. Jerry Rubin, 5777 Smart Avenue, spent a holiday at the Hollywood Beach Hotel, in Hollywood, Florida; having flown via Eastern Air Lines.

Mrs. I. F. Livingstone, 2151 Lincoln Avenue, Haddon Hall, was in Miami Beach, Florida.

Mrs. Rose Flomen, 1642 Ducharme Avenue, was at the Blackstone Hotel, in Miami Beach, Florida, where she flew via Eastern Air Lines.

Dr. and Mrs. Benjamin Koven (formerly Mrs. A. D. Paltiel), 3500 Atwater Avenue, have returned for Passover, after spending the winter in Palm Beach, Florida; and on a cruise to the West Coast.

Miss Hannah Slattner, 6710 De Vimy Avenue, spent several days in Brooklyn, N. Y., having flown via Air Canada.

Dr. Harry Joshua Stern, Rabbi, and Mrs. Stern, 3238 Westmount Boulevard, spent a holiday in Palm Beach, Florida.

Mr. and Mrs. Jacob Deitcher, 2625 Kent Avenue; and Mr. and Mrs. Hyman Zunenshine, 955 Plymouth Road, will be in Bnai-Brak, Israel, for the bar-mitzvah of their nephew, Eliezer Shlomo, son of Mr. and Mrs. Zvi Zunenshine, who will be called to the Reading of the Law, on April 2, at Bet Hakneset Harishon Synagogue. They will travel via El Al Israel Air Lines.

Mrs. E. C. Levine, 10 Rosemount Avenue, was in Miami Beach, Florida.

Mr. and Mrs. Charles Bedzow, and Frances, Michael, and Esther; and his mother, Mrs. Chasia Bedzowski; all of 132 Finchley Road, were on a Caribbean cruise, having sailed on the S.S. Shalom of Zim, Lines.

Mr. and Mrs. Alfred N. Miller, 986 Dunsmuir Road, spent a holiday in Palm Beach, Florida.

Mr. and Mrs. Jack Scott, 399 Clarke Avenue, spent a holiday in Palm Beach, Florida.

Mrs. Mary Halpern, 4609 Melrose Avenue, spent three months in Miami Beach, Florida.

Mrs. Polly Burg, 4300 Western Avenue, was in Hollywood, Florida.

Benjamin W. Jacobs, 1110 Sherbrooke Street West, was in Hollywood Beach, Florida.

Mr. and Mrs. Ben Marks, 87 Sunnyside Avenue, were in Palm Beach, Florida.

Here for the bar-mitzvah of Donald Peter, son of Mr. and Mrs. Charles Kossman, 426 Mount Stephen Avenue, who will be called to the Reading of the Law, in honour of his bar-mitzvah, on April 2, at Shaar Hashomayim Synagogue, will be: Mrs. Pearl Ingham, of Albany, N. Y.; Mr. and Mrs. William Rosenberg, of New York; great-uncle, and great-aunts; Mr. and Mrs. Larry Crown, of Syracuse, N. Y.; and Mr. and Mrs. Robert Kossman, of Toronto, Ont.; cousins.

Mr. and Mrs. Isidore Zaichick, of Edmundston, N. B., will be here for the marriage of Miss Marjorie Ann Herman, daughter of Mrs. Dorothy Herman, of Montreal, and the late Nat Herman, to his brother, David Rothstein, son of Mr. and Mrs. Isadore Rothstein, of Montreal, on April 3, at the Windsor Hotel.

Mr. and Mrs. Murray Schwartz, of Kitchener, Ont., spent their wedding trip in Virginia Beach, Virginia; and Washington, D. C. Mrs. Schwartz is the former Miss Rona Shalit, daughter of Mr. and Mrs. Jack Shalit, 6247 Claranald Avenue. Mr. Schwartz is the son of Mr. and Mrs. Louis Schwartz, 4632 Mackenzie Street.

Mrs. Rose Tencer, 235 Metcalfe Avenue, was in Hollywood Beach, Florida.

Mr. and Mrs. Herbert Rosenblatt, and Joel, Barry, and Carl, of Bayside, N. Y., visited her parents, Mr. and Mrs. Jack Davis, 4455 Dupuis Avenue.

Mr. and Mrs. Samuel Yaphe, 709 Victoria Avenue, were in Hollywood Beach, Florida.

Mr. and Mrs. Sidney Kagan, 6320 McLynn Avenue, were in Toronto, Ont., for the bar-mitzvah of their cousin, William Randolph, son of Mr. and Mrs. David Aaron Wodlinger, 889 Avenue Road, who was called to the Reading of the Law, at Beth Tzedec Synagogue.

In Chicago, Ill., for the bar-mitzvah of Brian Edward, son of Mr. and Mrs. Morris Andes, who was called to the Reading of the law, at Skokie Valley Traditional Synagogue, were: Mr. and Mrs. A. Bernstein, 5212 Bessborough Avenue, his grandparents; Mrs. Murray Rudman, 23 Cleve Road, aunt; Saul Andes, 4516 Decarie Boulevard, great-uncle; and Mrs. Saul Chernow, great-aunt, of Los Angeles, Calif.

Mrs. Shaindel Korman, formerly of Rouyn, Quebec, has taken up residence at 4587 Souvenir Road.

Mr. and Mrs. Moe Zucker, 229 St. Viateur Street West, visited their son-in-law, and daughter, Mr. and Mrs. Robert Winston Brown, of Fredericton, N. B.

Harry Miller, of New York, visited his brother-in-law, Jack Adelson, 3960 Maplewood Avenue.

Louis H. Rohrlick, Q.C., and Mrs. Rohrlick, 4300 Western Avenue, spent a holiday, in Miami Beach, Florida.

Harry Lampert, of Moncton, N. B., visited his parents-in-law, Mr. and Mrs. Abraham Louis, 5000 La Peltrie Street.

Mr. and Mrs. William H. Joseph, 50 Roxton Crescent, were in Hollywood Beach, Florida.

Mrs. L. Glickman, 821 Pratt Avenue, visited her son, and daughter-in-law, Mr. and Mrs. Morton J. Glickman, and Jay Howard, and Steven Barry, of Toronto, Ont.

Mrs. B. Hersen, of Detroit, Michigan, visited Mr. and Mrs. William Nussbaum, and sons, Philip Nussbaum, and Murray, 1065 Marlatt Street.

Mr. and Mrs. M. Fainbloom, 4414 Draper Avenue, visited their cous-

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ins, Mr. and Mrs. Samuel Kerzner, to be present at the bar-mitzvah of their cousin, Michael Neil, son of Mr. and Mrs. Mac Seiden, all of Toronto, Ont., who was called to the Reading of the Law, at Beth Sholom Synagogue.

Mrs. Sarah Blanshay, 2182 Nantel Street, is spending Passover with her son-in-law, and daughter, Rabbi and Mrs. Seymour Wadler, of Maywood, N. J.

Mr. and Mrs. L. Heisler, of San Francisco, Calif., visited his brother, and sister-in-law, Mr. and Mrs. Nathan Heisler, 2412 Barclay Avenue.

Mr. and Mrs. Gerry Pollack and son, Jay, formerly of 2130 Scott Street, have moved to 1185 St. Aubin Street.

In Quebec City, Quebec, for the funeral of Karl Karp, who died suddenly at home, were: Mr. and Mrs. Jack A. Schachter, 6415 Macdonald Avenue; Mrs. Samuel Spivack, 4847 Jeanne Mance Street; Mrs. Charles Kraft, 4855 Harvard Avenue; brother-in-law, and sisters-in-law; Mr. and Mrs. Isaac Gelber, 815 Lansdowne Avenue; Mr. and Mrs. Ross Silverstein, 4941 Dornal Avenue; Mrs. David Lehrer, 1126 Mill Hill Street; Stanley Kraft, 4855 Harvard Avenue; nephews, and nieces; and A. Harry Asch, cousin, 4635 Clanranard Avenue.

Mr. and Mrs. Henry Greenberg, of Ottawa, Ont., visited their son, and daughter-in-law, Mr. and Mrs. Gerry Greenberg, and Lisa Joy, 2745 Bedford Road.

In New York, for the bar-mitzvah of Norman, son of Mr. and Mrs. Charles Wallach, who was called to the Reading of the Law, at Shaare Zedek Synagogue, were: Mr. and Mrs. Joseph Molson, 4055 Laval Avenue, his grandparents; uncles, and aunts: Mr. and Mrs. Norman Blumer, and daughter, Julie, and son, Arthur, 4945 Coronation Avenue; Mr. and Mrs. Stanley Lonn, and Debbie, 4930 Borden Avenue; and Saul Andes, great-uncle, 4516 Decarie Boulevard.

In Hartford, Conn., for the marriage of Miss Luisa Fialkoff, daughter of Mrs. Kasil Fialkoff, of Hartford, and the late Mr. Fialkoff, to Eli Zeldman, son of Mr. and Mrs. Joseph Zeldman, 5387 Jeanne Mance Street, Montreal, on April 2, at the home of the mother of the bride-to-be, will be: parents of the groom-to-be; Reverend and Mrs. S. Malamud, 5672 Clanranald Avenue, uncle, and aunt of the groom-to-be; Mr. and Mrs. Harry Feldman, brother-in-law, and sister of the groom-to-be, and Sharon, 5395 Barclay Avenue; and Mr. and Mrs. Eric Seidler, cousins of the groom-to-be, 4757 La Peltrie Street.

Mr. and Mrs. Allan Ikeman, 6674 Clanranald Avenue, celebrated their fiftieth wedding anniversary. They have two sons, and daughters-in-law: Mr. and Mrs. Sam. Ikeman, 225 Bedbrooke Avenue; Mr. and Mrs. Edward Ikeman, 142 Sheraton Drive; a son-in-law, and daughter, Mr. and Mrs. Moses Bonder, 4967 Borden Avenue; and seven grandchildren: Paula, and Rhona, daughters of Mr. and Mrs. Sam. Ikeman; Debra, Barbara, and Lori, daughters of Mr. and Mrs. Edward Ikeman; and Gary, and Lewis Bonder. Mr. Ikeman is a past president of the Young Hebrew Malbish Arumim Society. Mr. and Mrs. Ikeman are members of the Jewish Hospital of Hope; and the Jewish Convalescent Hospital. Mrs. Ikeman has been honoured for work on behalf of the Zionist movement. Mr. and Mrs. Ikeman are spending six weeks in Israel, travelling via Air Canada.

Miss Patricia Frances Segal, 1425 Dutrisac Street, gave a tea in the Regency Room of Henry Morgan's, honouring her sister, Miss Rhona Harriet Segal, daughter of Mr. and Mrs. Moe Segal, 1425 Dutrisac Street, prior to her marriage to Steven Denis Simon, son of Mrs. Ida Simon, of Tucson, Arizona. Sixty-five guests were present. Miss Patricia Frances Segal wore a sleeveless, white, silk, knitted suit; with a corsage of red Tea roses. Mrs. Segal wore a gold-coloured brocade dress; with a corsage of white carnations. Miss Segal was in a white, silk dress; with a corsage of white orchids. A composition of white, pink, and red roses, and carnations trimmed the table.

Mr. and Mrs. Montague Buckman, 25 Crestwood Avenue, celebrated the bar-mitzvah of their son, Stephen John, who was called to the Reading of the Law, at Temple Emanu-El. He is the brother of Cheryl, aged nine years; and Richard, five; grandson of Mrs. Rebecca Buckman, of London, England, and the late Isaac Buckman; and of Mr. and Mrs. Arthur Garner, of Coventry, England. Kiddush was observed. Mrs. Buckman wore a white, and gold-coloured, knitted suit; with a cerise-coloured, satin hat. Cheryl wore a red, knitted suit. The next evening Mr. and Mrs. Buckman were hosts to one hundred and fifteen guests at a dinner dance in the Le Loire Room of the Windsor Hotel. Mrs. Buckman wore a peach-coloured, brocade gown; made with an A-line skirt. Cheryl wore a yellow, organza dress. Seated at the head-table with the family were: Mr. and Mrs. Morrie Rose, Mrs. Jack

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Joseph, uncle, and aunts; all of London; Mr. and Mrs. Herman Kasirer, Stephen John's godparents; and Dr. Harry Joshua Stern, Rabbi, who asked the blessing over the challah, and Mrs. Stern. A blue, and white birthday cake; and a composition of red, and white carnations, and pom-poms adorned the table. Mrs. Miriam Waddington, the Canadian poet, 32 Yewfield Crescent, Toronto, Ont., was here for the celebration.

Mr. and Mrs. Arthur Grumet, 6891 Baily Road, celebrated the sixteenth birthday of their daughter, Judi, at Desjardins Restaurant, at a luncheon with seventy guests present. She is the sister of Barbara, aged ten years; and Myron, four; granddaughter of Michael Grumet, 5967 Trans Island Avenue. Judi wore a bronze-toned, knitted suit. A composition of white, and pink roses, carnations, and pom-poms, and a pink, and white birthday cake adorned the table.

Mrs. Louis Grief, 1495 Normandie Boulevard; and her aunt, Mrs. Louis Frank, 473 Querbes Avenue; were hostesses to seventy-five guests at a luncheon, for Mrs. Grief's sister, Miss Marilyn Elkin, daughter of Issie Elkin, 2655 Kent Avenue, and the late Mrs. Sophie Elkin, the fiancee of Gordon Caminsky, son of Mr. and Mrs. Saul Caminsky, 6320 Westbury Avenue. Mrs. Grief wore a black, peau de soie suit; with a corsage of white carnations. Mrs. Frank wore a navy-blue shantung ensemble; with a corsage of pink carnations. Mrs. Caminsky wore a green, two-piece silk knitted suit; with a corsage of red carnations. Miss Elkin, wearing a pink silk suit, had a corsage of white and pink carnations. A composition of white and pink pom-poms, carnations and roses, beautified the table. The marriage will take place on June 19, at Young Israel Synagogue.

Mrs. Szaja Zonszain, 5595 Beaucourt Street; and Mrs. Irving Dym, 5235 Dalou Street; were luncheon hostesses to eighty-five guests, at Stage Coach Inn, to honour the former's daughter, Miss Sabina Zonszain, to the latter's son, Martin Dym. Mrs. Zonszain wore a navy-blue, knitted suit; with a corsage of white and pink carnations. Mrs. Dym, wearing a pale blue knitted suit, had a corsage of red and white carnations. Miss Zonszain was in a navy-blue knitted suit, trimmed with white; and a corsage of pink, white, and blue carnations. A composition of white, red and pink gladioli, roses and carnations adorned the table. The marriage will take place on June 12, at Shaare Zion Synagogue.

Mr. and Mrs. Israel Rosenberg (nee Rebecca Tucker), 3385 Barclay Avenue, celebrated their fiftieth wedding anniversary at a dinner dance given by their children, with two hundred and twenty guests present. They have three sons, and daughters-in-law: Mr. and Mrs. Joseph Rosenberg, 1095 Korman Street; Mr. and Mrs. Jack Rosenberg, 100 Theoret Street; Mr. and Mrs. Abe Rosenberg, 3275 Goyer Street; two sons-in-law, and three daughters; Mr. and Mrs. Michael Medjuck (Molly), 3375 Barclay Avenue; Mr. and Mrs. Abe Lerner (Libby), 3385 Goyer Street; Miss Bertha Rosenberg; nine grandchildren: Brenda, aged four years; and Mitchell Mark, one and one-half, children of Mr. and Mrs. Joseph Rosenberg; Ezra, fifteen; and Eileen, thirteen, children of Mr. and Mrs. Jack Rosenberg; Larry, ten; Glenn Stuart, six; and Francine, two; children of Mr. and Mrs. Abe Rosenberg; Sheila Medjuck, thirteen; and Estelle Lerner, fourteen. Mrs. Rosenberg is the sister of Mrs. Robert Lemon, of Beaumont, Texas; and of Saul Tucker, of Allstone, Mass. Mr. Rosenberg is the brother of Morris Rosenberg, of South America. Mrs. Rosenberg wore a gold-coloured gown, composed of a sequinned bodice; and crepe skirt; with a corsage of white gardenias. Ezra Rosenberg, grandson, was toast-master. Jack Anture, of Toronto, Ont., was master of ceremonies. Larry and Glenn Stuart Rosenberg, and Brenda Rosenberg, grandchildren, presented Mrs. Rosenberg, and Mr. Rosenberg with gifts of jewelry. The table held arrangements of white, pink, and gold-toned chrysanthemums, roses, and carnations. Here for the celebration were: Mrs. Molly Shusterman, of Chicago, Ill.; Mr. and Mrs. I. Blatt, and Mr. and Mrs. Max Shuster, all of Toronto.

Mr. and Mrs. Louis Frank (nee Molly Kahansky), 473 Querbes Avenue, celebrated their thirty-fifth wedding anniversary at a buffet supper at the home of their son, and daughter-in-law, Mr. and Mrs. Edward Frank, 487 Sixty-Seventh Avenue, Chomedey, given by their children: Mr. and Mrs. Benjamin Frank, of Long Island, N. Y., who were here for the celebration; Mr. and Mrs. Mayer Frank, 4867 Carlton Avenue; Mr. and Mrs. Joseph Frank, 5284 King Edward Avenue; and David Frank. Thirty-five guests were present. Mr. and Mrs. Frank have nine grandchildren: Andrea Beth, aged six years; Stuart Jeffrey, four; and William Adam, one and one-half, children of Mr. and Mrs. Benjamin Frank; Steven Allan, five, son of Mr. and Mrs. Mayer Frank; Heather Tyra, three and one-half years; and Benjamin, one, children of Mr. and Mrs. Edward Frank; Gail, six; Linda, four; and Mitchell, one, children of Mr. and Mrs. Joseph Frank. Mrs. Frank is the daughter of Issie Kahansky, 473 Querbes Avenue, and the late Mrs. Bella Kahansky. Mr. Frank is the son of the late Mr. and Mrs. Benjamin Frank. Mrs. Frank is the sister of Joseph Kane, 2490 Bedford Road; Mrs. Annie Frank, 2442 Bedford Road; Mrs. Max Sambad (Minnie), 1722 Hartenstein Street; Mrs. Hyman Shaffer (Ruth), 786 One Hundredth Avenue, Chomedey; and of the late Mrs. Sophie Elkin. Mr. Frank is the brother of Issie Frank, 2240 Beaudet Street; Mrs. Nathan Tinkoff (Dora), 5753 Eldridge Street; Mrs. Ben Slobod (Sarah), 2340 Mantha Street; Mrs. Abraham I. Cohen (Lily), 5360 Macdonald Avenue; and of the late William Frank, the late Samuel Frank; the late David Frank; and the late Henry Frank. Mrs. Frank wore a navy-blue, peau de soie dress, with its own matching jacket; and her corsage was of white, and mauve orchids. The table was adorned with white, and pink roses, and carnations.

Mrs. Rae Lipes, 4950 Jean Brillant Avenue, was hostess to eighty guests at a bridal luncheon which honoured Miss Susan Carol Gerson, daughter of Mr. and Mrs. Bernard Gerson, 455 Petit Street, the fiancee of her son, Bernard Lipes. Mrs. Lipes wore a royal-blue, silk, suit; with a white, and black straw hat. Mrs. Gerson was in a green, shantung suit; with a matching hat. Miss Gerson wore a beige, crepe dress, cut with an A-line skirt. A composition of red, and white roses and carnations adorned the table.

BAR-MITZVAHS

Eliezer Shlomo, son of Mr. and Mrs. Zvi Zunenshine, of Bnai-Brak, Israel, will be called to the Reading of the Law, in honour of his bar-mitzvah, on April 2, at Bet Haknesset Harishon Synagogue, in Bnei-Brak. He is the brother of Avrum Tuvia, aged ten years; and

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Miriam Mania, six; grandson of Mr. and Mrs. David Zunenshine, 5215 Victoria Avenue; and of Mrs. Sara R. Guralnick, of Baltimore, Maryland, and the late Reverend L. Isador Guralnick. Kiddush will be observed.

Donald Peter, son of Mr. and Mrs. Charles Kossman, 426 Mount Stephen Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah, on April 2, at Shaar Hashomayim Synagogue. He is the brother of Carol, aged sixteen years; and Martin Allan, seven; grandson of Louis Liebman, 428 Mount Stephen Avenue, and the late Mrs. Dora Liebman; and of Mrs. Gertrude Kossman, 4615 Van Horne Avenue, and the late Adolph Kossman. Kiddush will be observed.

APPROACHING MARRIAGES

The marriage of Miss Luisa Fialkoff, daughter of Mrs. Kasil Fialkoff, of Hartford, Conn., and the late Mr. Fialkoff, to Eli Zeldman, son of Mr. and Mrs. Joseph Zeldman, 5387 Jeanne Mance Street, Montreal, will take place on Saturday, April 2, at half-past eight o'clock, at the home of the mother of the bride-to-be.

ENGAGEMENTS

Mr. and Mrs. Harris Fahnestock, of Concord, Mass., announce the engagement of their daughter, Miss Joan Whedon Fahnestock, to Morrie Ruvinsky, son of Mr. and Mrs. David Ruvinsky, 767 Connaught Circle, Montreal. Miss Fahnestock is the granddaughter of the late Mr. and Mrs. Harris Fahnestock, of New York, and Lennox, Mass.; and of the late Mr. and Mrs. James Clarke Jeffery, of Chicago, Illinois; great-niece of Miss Frances E. Whedon, of Lake Forest, Illinois; and Boston, Mass. Mr. Ruvinsky is the grandson of the late Mr. and Mrs. Louis Ruvinsky, and of Mrs. Esther Kravitz, 4680 Bourret Street, and the late Julius Kravitz. The marriage will take place in Concord in May. Miss Fahnestock attended Concord Academy, in Concord, and is a graduate of Miss Porter's School, Farmington, Conn.; and of McGill University, with the Bachelor of Science degree. She made her debut in Boston at the Debutante Cotillion, and at a dance given by her parents at the Somerset Hotel. Mr. Ruvinsky is a graduate of McGill University, with the Bachelor of Science degree.

The engagement of Miss Ruth Monk, 5759 Clanranald Avenue, daughter of the late Mr. and Mrs. Samuel Monk, to Louis Kahansky, 7459 L'Acadie Boulevard, son of Alec Kahansky, 6558 Jeanne Mance Street, and the late Mrs. Kahansky, is announced. The marriage will take place on May 8, at Chevra Kadisha Bnai Jacob Synagogue.

BIRTHS

Born, to Mr. and Mrs. Bernard Blumenthal (nee Bernice Berg), 1085 Emerson Crescent, on March 10, at the Jewish General Hospital, a son, Bruce; brother of Brahm, aged nine years; Derrick, seven and one-half; and Sheryl, three; grandson of Mr. and Mrs. Jack Blumenthal, 2290 Laird Boulevard; and of Mr. and Mrs. Samuel Berg, 8257 Birnam Street. Godparents are Sheldon Berg, 937 Dickens Circle, uncle; and Miss Rhona Berg, aunt. Mr. Blumenthal, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Morris Liquornik (nee Essie Fogelbaum), 6607 Cote St. Luc Road, on January 5, at the Jewish General Hospital, a son, Howard Stephen; grandson of Mr. and Mrs. Samuel Fogelbaum, 5230 Grenier Street. Godparents are Morrie Fogelbaum, uncle; and Mrs. Fogelbaum, grandmother. Mr. Fogelbaum, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Gerry Greenberg (nee Terry Lee Indig), 2745 Bedford Road, on December 18, at the Jewish General Hospital, a daughter, Lisa Joy; granddaughter of Mr. and Mrs. Samuel Indig, 716 Harvard Street; and of Mr. and Mrs. Harry Greenberg, of Ottawa, Ont.; great-granddaughter of Mr. and Mrs. Abraham Colton, 4960 Bourret Street; and of Mr. and Mrs. Emile Suffrin, of Montreal.

Born, to Mr. and Mrs. Philip Macklan (nee Sandy Minkoff), 1488 Montcalm Street, on November 22, at the Jewish General Hospital, a daughter, Lana Joy; sister of Rhonda, aged three years; granddaughter of Mr. and Mrs. Michael Minkoff, 6505 Macdonald Avenue; and of Mr. and Mrs. Charles Macklan, 4724 Eton Street.

Born, to Mr. and Mrs. Harry Grief (nee Sandra Padoksin), 2305 Ward Street, on November 28, at the Royal Victoria Hospital, a daughter, Gail Lisa; granddaughter of Mrs. Rebecca Padoksin, 2130 Scott Street; and the late Harry Padoksin and of Mr. and Mrs. Myer Grief, 2135 Noel Street; great-granddaughter of Mrs. Toba Bindman, 2040 Ward Street.

PASSOVER GREETINGS

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DEATHS

Mrs. Eva Shapiro Raff, 5010 Sherbrooke Street West, the widow of Michael Raff, aged eighty-six years, died on Friday, March 11, at home. She is survived by four sons: Dr. Moe Raff, 3720 Westmount Boulevard; Dr. Joseph Raff, of Oklahoma City, Oklahoma; Dr. David Raff, 622 Murray Hill Avenue; Lionel Raff, of Miami, Florida; six grandchildren: Miss Lynda Raff, daughter of Dr. and Mrs. Moe Raff; Lionel-Misha Raff, son of Dr. and Mrs. Joseph Raff, and Professor of Physical Chemistry at Oklahoma State University, in Strathmore, Oklahoma. Anton Raff, and Dr. Martin Raff, sons of Dr. and Mrs. David Raff; Barry Raff, and Miss Carol Raff, children of Mr. and Mrs. Lionel Raff; four great-grandchildren: Debra, and Aaron Michael, children of Professor and Mrs. Lionel-Misha Raff; Michael, son of Mr. and Mrs. Anton Raff; Jordi, son of Dr. and Mrs. Martin Raff; and a brother, David Shapiro, 4600 Michel Bibaud Street. Funeral services took place from Papermans. Rabbi Wilfred Shuchat officiated. Burial was at Shaar Hashomayim Cemetery. Shiva was at the home.

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MONTREAL MEETINGS

★ CANADIAN FRIENDS ★

Of the Alliance Israelite Universelle: The Central Committee, meeting in Paris, elected Baron Edmond de Rothschild, leading financier and philanthropist, and grandson of the "father of Jewish colonization in Palestine", vice-president of the Alliance. He has been a member of its Central Committee since 1956. Other officers are: Professor Rene Cassin, honorary head of the French Council of State, president; Admiral Louis Kahn, Deputy President; Jules Braunschvig, Marcel Franco, and Rene Mayer (former Prime Minister of France), vice-presidents; Andre Goldet, vice-president-treasurer; Raymond Leven, associate treasurer; Eugene Weill, secretary-general. Mr. Braunschvig is also chairman of the school committee of the Alliance which channels assistance to about 100 schools with a 30,000 pupil enrollment in various countries of the Mediterranean area. President of the Canadian Friends of the Alliance, is the Honourable Mr. Justice Harry Batshaw, of Montreal. Other officers are: Dean Maxwell Cohen, Q. C.; Sam. Levy, Cecil Pascal, Philip Vineberg, Q. C.; vice-presidents; Sasson S. Abed, treasurer; Hyman Schwartzbein, Eugene Stearns, Mrs. Dory Levy, Saul Haichin, Raphael Lallouz, Robert Schindler; membership; Ben Chazonoff, scholarship chairman; Mrs. D. A. Shefner, women's committee; board of directors: Monroe Abbey, Q.C.; Basil Ballon, Dr. Anne T. Batshaw, Lewis Batshaw, Lavy Becker, Mrs. Mary Bessis, Allan Bronfman, Gordon Brown, S. L. Caplan, Edgar Cohen, Samuel D. Cohen, Harry L. Colle, Jacob Cukier, Mrs. Gus Eisenkraft, Dr. Solomon Frank, Rabbi; Lawrence Freiman, of Ottawa, Ont.; Carl Goldenberg, O. B. E., Q. C.; L. L. D.; Jack Goldenberg, Q. C., of Saskatoon, Sask.; Benjamin Guss, Q. C., Saint John, N. B.; Madame Leon Harari, Milton Klein, Q. C., M. P.; Harold Lande, Q. C.; Mrs. Michael Lerek, Professor Jack B. Lightman; Professor Perry Meyer; Harold Minden, Q. C., of Hamilton, Ont.; M. E. Moscovitch, Q. C., of Lethbridge, Alberta; Honorable Mr. Justice N. Nemetz, of Vancouver, B. C.; Honourable Mr. Justice I. Nitikman, of Winnipeg, Manitoba; James D. Raymond, Honourable Mr. Justice Benjamin Robinson; Mrs. Benjamin Robinson; Henry Roskies, Kalman S. Samuels; Ezekiel Schouela, Mrs. Cyril Schwisberg, Nathan Steinberg, Lazarus Tinkoff, Q. C.; Armand Tobaly, Mrs. Andre Waid.

★ CANADIAN JEWISH ★

Congress: Dr. Naftali Chaim Brandwein, author and educator, Professor of Modern Hebrew Literature at the Jewish Theological Seminary of America, and Professor of Comparative and Hebrew Literature at Brandeis University, will be guest speaker at the Jewish Town Hall session on April 3, at 8.30 p.m., in the YM-YWHA, 5500 Westbury Avenue. "A Literary Approach To The Bible" will be his illustrated lecture. Prof. Brandwein is the author of "In The Courtyards Of Jerusalem", stories of Israel's War of Independence, for which he was awarded the Louis Lamed Prize for 1960; "The Poet Of Decline", a study of the stream of consciousness in Hebrew literature; and "In Shades Of Purple", a book of Hebrew poetry. The Jewish Town Hall, is a joint project of the Congress; Labor Zionist Movement, which represents the Farband Labor Zionist Order; and Pioneer Women Organization, in cooperation with the YM-YWHA.

★ ROUMANIAN WOMEN ★

Mr. and Mrs. I. Roiter, 4130 Kent Avenue, gave a luncheon at their home, to honour Mrs. G. Segal. Present were: Mesdames I. Phillips, B. A. Schwartz, N. B. Goldstein, G. Rabinovitch, A. Lebenson, I. Rabinovitch, Eva Cohen, C. Baker, N. Schwartz, C. Nadler, B. Moyse, M. Ancel, S. Abramovitch, C. Weidenfeld, G. Davids, and M. Miller, president.

★ HEBREW LADIES ★

Sick Benefit Society Purim party was at 5775 Victoria Avenue. At another meeting, Mrs. I. Antecol, 6060 Macdonald Avenue; and her sister, Mrs. Annie Plotkin, 4375 La Peltrie Street, were hostesses at a meeting, to honour the engagement of their niece, Miss Ruth Monk, 5759 Clanranald Avenue, daughter of the late Mr. and Mrs. Samuel Monk, to Louis Kahansky, 7459 L'Acadie Boulevard, son of Alec Kahansky, 6558 Jeanne Mance Street, and the late Mrs. Kahansky; and the engagement of Miss Linda Wagner, daughter of Mrs. Alice Wagner, 4734 Dornal Avenue, and William Wagner, of Montreal, to their nephew, Joel

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Gordon Berson, son of Mr. and Mrs. Hyman P. Berson, 4320 Royal Avenue; congratulations were extended to Mrs. Molly Bernstein, 5212 Bessborough Avenue, on the bar-mitzvah of her grandson, Brian Edward, son of Mr. and Mrs. Morris Andes, of Chicago, Ill.; to Mr. and Mrs. Morris Nadler, 4360 Barclay Avenue, on the engagement of their daughter, Miss Muriel Nadler, to David Starr, of Montreal, son of Mr. and Mrs. A. Starr, of Hungary; to Mr. and Mrs. H. Dolman, 6070 Wilderton Avenue, on the birthday of her daughter, Miss Eileen Suzy Dolman; to Mr. and Mrs. Leo Boloten, 4803 Draper Avenue, on the engagement of their daughter, Karen Boloten, to Daniel Fleming, son of Mr. and Mrs. A. Fleming, 5561 Queen Mary Road; to Mr. and Mrs. Israel Rosenberg, 3385 Barclay Avenue, on their fiftieth wedding anniversary; to Mrs. Jack Turowetz, 5352 Coolbrook Avenue, on her birthday; congratulations to Mrs. Rose Flomen, 1642 Ducharme Avenue, on her birthday; a sympathy card was sent to Mrs. T. Sosner, 1245 Ridgewood Avenue, on the death of her husband, Alex Sosner; to Mrs. Mary Miller Mabo, 3070 Linton Avenue, on the death of her husband, David Mabo; and to Mrs. Helen Balinsky, 6525 Cote St. Luc Road, on the death of her husband, Arnold Balinsky.

★ SHAAR HASHOMAYIM ★

Synagogue Rabbi Wilfred Shuchat: Donald Peter Kossman, son of Mr. and Mrs. Charles Henry Kossman, 426 Mount Stephen Avenue, will be called to the Reading of the Torah, on April 2, for his bar-mitzvah. The Women's Institute of Jewish Studies will inaugurate a spring term from April 10, to May 17, for the Judaica Faculty. Rabbi Wilfred Shuchat's class, at 10:30 a.m., will study the Psalms; and Benjamin Herson's class, at 9:30 a.m., "Man's Search For Meaning." Mrs. Sidney J. Coben, is chairman of the Institute. The chairman of the Sisterhood Torah Fund campaign, is Mrs. Wilfred Shuchat. The Torah Fund luncheon is on April 20, at 12:30 p.m. The McGill Opera Workshop, starring one of the Sisterhood members, Mrs. Humphrey Kassie, will perform a play. The Pirke Abot Seminar will commence on Saturday, April 16, at 6:00 p.m., auspices of the extension activities, Dr. George J. Strean, chairman.

★ TEMPLE EMANU-EL ★

Dr. Harry J. Stern, Rabbi; Rabbi Jay B. Goldburg, assistant Rabbi: At the annual Sisterhood Sabbath, on April 1, Dr. Stern will speak on "The Synagogue And Women." Participating in the worship are Mesdames Paul M. Levee, Charles Benovoy, Abbey Sankoff, Jack Engels, Charles Everest, Harry Joshua Stern, David H. Lisser, David Kobernick and Albert Caplan. Oneg Shabbat and Kiddush reception. On Saturday morning, sermonette, "The Great Sabbath," by Rabbi Goldburg. At the Passover morning service, on April 5, at 10.30, Dr. Stern will speak on "The Watch-Night Of The Eternal." Brotherhood closing breakfast meeting, is on Sunday morning, April 17, at 9.45 a.m.; election. The speaker, Major Louis H. Bloomfield, Q.C., will talk on "The Recognition Of China Now!" Sisterhood closing luncheon and election is on April 13, at 12.30 p.m.; reservations, Mrs. Hershell M. Lewis, 933-5468. Temple Youth will attend conclavette at Temple Beth Israel, in Hartford, Conn., on the weekend of April 1, leadership of Gerald Miller, Youth advisor, and Mrs. Mark Stein; Douglas Arnold, Nancy Brott, Susan Carsley, David Engels, Eddy Fisher, Beverley Fox, Michelle Gubbay, Robert Kertesz, Howard Kobernick, Phil Levee, Vivian Poch, Julia Schik, Susan Solowey, Douglas Young, Steven Schneiderman, Lois Morris and Jon Wener, will take part.

★HOSPITAL OF HOPE★

Unit meeting April 6, at 2 p.m., is: I. J. Borrin, at the home of Mrs. A. Shlapakoff, 5130 Bourret Street; at 8 p.m., is: Fraid-Phil, Cohen at the home of Mrs. B. Clamen, 2575 Goyer Street. Unit meeting April 7, at 2 p.m., is: Chaim Revzen-Yoisef Altman, at the home of Mrs. M. Mendelsohn, 6005 Coolbrook Avenue; at 8 p.m., is: Hesha Berson and Rose Moss, at the home of Mrs. M. Hauswirt, 4875 Bourret Street. Tikvah-Katz Mindlin Unit met at the home of Mrs. Esther Margolian, 5007 Jean Brillant Avenue.

MARRIAGES

WOLFE-RILL

The marriage of Miss Cynthia Susan Rill, daughter of Mr. and Mrs. Norman Allan Rill, 3762 Westmount Boulevard, to Kenneth Marvin Wolfe, son of Mr. and Mrs. Gerald Wolfe, 4667 Bonavista Avenue, took place in the Ball Room, of the Windsor Hotel, on Thursday, December 23, at six o'clock, with Dr. Harry-Joshua Stern, Rabbi, officiating, assisted by Rabbi H. Leonard Poller. The bride was given in marriage by her father. She wore a white gown of silk cloqué, designed with a round neckline; long sleeves; and jacketed back, the train extending from an antique satin bow raised at the waist, and curving at the hemline. Her veil of tulle illusion was attached to a rose petal flower of antique satin and cloqué; and she carried an heirloom prayer book with a spray of white orchids. Miss Arlene Rill was maid of honour for her sister. She wore an Empire gown of lime-coloured yellow cloqué, which had a flounce at the hemline. Her hat was of blending velvet leaves; and she carried a cascade bouquet of yellow roses. Miss Edye Diane Myers, and Miss Barbara Elayne Rubin were bridesmaids; each wearing a gown of apple-green brocade, made with a free back panel. They had headdresses of matching velvet leaves; and carried bouquets of white, and yellow hyacinths. Norman Wolfe was his cousin's best man. The ushers were: Eric Rill, brother of the bride; Robert Vineberg, Ricky Cusmariu, Murray Goldsmith, Dillon Goldsmith, Morris Rickel, Myron Goldstein, John Lechter, Yvan Chorney, David Cayne, and Philip Magder. During the ceremony the aisles were decorated with candelabra, and white, and yellow chrysanthemums, and Shasta daisies; and the altar was banked with the same flowers. There was orchestra music. Afterwards three hundred and fifty guests were received in the ball room, which was decorated with white, and yellow chrysanthemums. Mrs. Rill, mother of the bride, wore a gown of lime-green zibeline, made with a beaded bodice in shades of green, and blue; and its own jacket. Her matching petal hat was combined with organza. Mrs. Wolfe, mother of the groom, gowned in shaded, bronze-toned, and chartreuse silk-embossed velvet; and jacket. She had a small feathered hat. Each carried a single Cybodium orchid. Mr. and Mrs. Kenneth Marvin Wolfe spent their wedding trip in the West Indies, the bride departing in an ensemble of cocoa-coloured, and white wool; with a white orchid corsage. They have taken up residence at 5020 Macdonald Avenue.

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Social Notes — Toronto

Mr. and Mrs. Yankel Jessel, 27 Westover Hill Road, attended the funeral of the late Rabbi M. Adler, of Shaarei Zedek Synagogue, in Detroit, Michigan, who was fatally shot during a bar-mitzvah service. With them was their son, Rabbi David Jessel, of Detroit, Michigan. Over ten thousand people from the United States and Canada attended the funeral.

Mr. and Mrs. B. Horenfeldt, 163 Ava Road; Mr. and Mrs. Y. Morgenstern, 650 Briar Hill Avenue; and Mr. and Mrs. Harold Cooper, 414 Glengrove Avenue West, are spending the Passover holidays in Israel, having gone via El Al Israel Air Lines.

Rabbi and Mrs. Aaron Zimmerman, and Miss Helen Rochelle Zimmerman, and Scott David, formerly of 146 Overbrook Place, have moved to a new home, at 32 Lissom Crescent.

Mr. and Mrs. Harry Mandel, and Miss Sheila Mandel, 19 Northmount Avenue; and Mr. and Mrs. Harvey Capp, and Corey and Sherri, 67 Robingrove Road, returned from a holiday to Miami Beach, Florida, via Air Canada.

Mr. and Mrs. Fred Greenbaum, formerly of 173 Hillmount Avenue, have moved to a new home, at 49 Alamede Crescent.

Mr. and Mrs. I. Moses, formerly of 109 Baycrest Avenue, have taken up new residence at 3832 Bathurst Street.

Mr. and Mrs. I. Blatt, 6 Fraserwood Avenue, visited their son-in-law, and daughter, Mr. and Mrs. Joseph Rosenberg, and Brenda, and Michael Mark, of Montreal, Quebec.

Mr. and Mrs. M. Fainbloom, of Montreal, Quebec, visited their cousins, Mr. and Mrs. Samuel Kerzner, 495 Glengarry Avenue.

Mrs. Essie Tarnofsky, of Montreal, Quebec, visited her sister, Mrs. Fannie Finkelstein, 3822 Bathurst Street.

Mr. and Mrs. Robert Kossman, 20 Cadillac Avenue, will be in Montreal, Quebec, for the bar-mitzvah of their cousin, Donald Peter, son of Mr. and Mrs. Charles Kossman, 426 Mount Stephen Avenue, who will be called to the Reading of the Law, on April 2, at Shaar Hashomayim Synagogue.

Mr. and Mrs. A. Chernick, 31 Evergreen Garden, are on a three-week vacation to Miami Beach, Florida, travelling via Air Canada.

Mrs. May Stein, 19 Ranee Avenue, has returned from a vacation to New York; and Miami Beach, Florida, via Air Canada.

Mrs. Anne Day, 3311 Bathurst Street, is spending Passover with her son and daughter-in-law, Dr. and Mrs. Max Day, and David, Susan, Matthew and Ari, 108 Lake Avenue, Newton Centre, Massachusetts; and on the way, visited her son, Daniel Day, of Ottawa, Ontario.

Mr. and Mrs. M. Sniderman, formerly of 490 Wilson Avenue, have taken up new residence at 11 Goldfinch Court.

Mr. and Mrs. Michael Turk and Helene, 63 Wenderly Drive; and his brother and sister-in-law, Mr. and Mrs. Norman Turk and Joseph, 61 Wenderly Drive, celebrated the tenth birthdays of Helene, on March 27; and Joseph, on March 26; while they were present at the bar-mitzvah of Morris Julius, son of Mr. and Mrs. Nathan Tarkinow, of Woodstock, Valley, Connecticut, who was called to the Reading of the Law, in honour of his bar-mitzvah, at Temple Bnai Israel, in Willimantic, Connecticut.

Mrs. Rose Kerkofsky, formerly of 169 Northcliffe Boulevard, has taken up new residence at 4 Mascot Place.

Mr. and Mrs. Yankel Jessel, 27 Westover Hill Road; and their son-in-law and daughter, Mr. and Mrs. Murray Zionce, and daughter, Marla; and son, Carey, 7 Maxwell Street, were at the bar-mitzvah of their cousin, Eric, son of Mr. and Mrs. B. Packer, of Cleveland, Ohio, at the Temple On The Heights, in Cleveland. Rabbi R. Rosenthal officiated, assisted by Cantor Saul Mizels, head-cantor, of The Cantors of America Association.

Mr. and Mrs. Frederick Ornstein, of Fort William, Ontario, are visiting with their son-in-law and daughter, Mr. and Mrs. Leon Tennenbaum, 78 Neptune Drive.

Mrs. Dora Gletnick, 170 Briar Hill Avenue, is visiting with friends in Miami Beach, Florida, having gone via Air Canada.

Mr. and Mrs. Harry Drukmaler, 3549 Bathurst Street, held a Ben-Zucher at their home to honour the birth of their grandson, Jeffrey Stuart, son of Mr. and Mrs. Morris Feldman, 4800 Bathurst Street, the twin brother of Michelle Lisa. His godparents are Mr. and Mrs. Jack Zuk, 54 Maxwell Street, uncle and aunt. Harry Drukmaler, grandfather, held the baby during the ceremony.

Mr. and Mrs. David Aaron Wodlinger, 889 Avenue Road, celebrated the bar-mitzvah of their son, William Randolph, who was called to the Reading of the Law, in honour of his bar-mitzvah, at Beth Tzedec Synagogue. He is the brother of Miss Joan Wodlinger and Miss Susan Wodlinger; grandson of Mr. and Mrs. Samuel Breslin, 754 Avenue Road; and of Mrs. Rose E. Wodlinger, of Victoria, British Columbia. He is the godson of Dr. and Mrs. Daniel Lipman, 34 Strathearn Boulevard, uncle and aunt. Kiddush was observed. Mrs. David Aaron Wodlinger wore a gray wool suit; and a Paisley-printed hat. Miss Susan Wodlinger wore a two-piece, blue wool suit; and a white straw hat. Miss Joan Wodlinger wore a two-piece, pink wool suit; and an off-white straw hat. Mrs. Samuel Breslin, grandmother, wore a two-piece, black gabardine suit; and a hat of pink roses. Mrs. Rose E. Wodlinger, grandmother, wore a yellow, wool suit; and a black straw hat. Out-of-town guests were: Mrs. Aaron Fagelson and Mrs. Edward Heimanson, of Chicago, Illinois; Mr. and Mrs. Sidney Kagan, of Montreal, Quebec; Mr. and Mrs. Donald Cowan, Mr. and Mrs. Donald Wodlinger and Miss Karen Wodlinger, of London, Ontario; Mr. and Mrs. Charles Ambush, of Rochester, New York; and Mr. and Mrs. P. Rubin, of St. Catharine's, Ontario, all cousins; and Mr. and Mrs. Maxwell Palter, and Joel, of Oshawa, Ontario. The same evening a birthday party was held for William Randolph, at the home of his uncle and aunt, and godparents, Dr. and Mrs. Daniel Lipman, 34 Strathearn Boulevard. Those present were: Gary Staller, Ricki Kirshenbaum, Mark Zimmerman, Jason Dorfman, Warren Grossman, Noah Shopsowitz, Mickey Vigoda, Pamela Shainhouse, Sharon Zubata, Gail Posluns, Lisa Levitt, Louise Lipman, Elsa King, Laurie Miller, Gelda Disenhouse, Daphne Intrator, and Rachel Goodman.

Mr. and Mrs. M. Ostro, 4 Kerevan Street, celebrated the bar-mitzvah of their son, Michael, who was called to the Reading of the Law, in honour of his bar-mitzvah, at Toronto Hebrew Day School. He is the brother of Elliott, aged ten years; and Helen, three. Kiddush was observed. Mrs. M. Ostro greeted her guests, wearing a navy-blue suit with green trimming. The following day, a dinner and dance reception was held, at which two hundred and fifty guests were present. Mrs. M. Ostro received her guests, in a gown of pale pink, peau de soie; and a white baby orchid wristlet. Mrs. S. Ostro, of Sao Paulo, Brazil, aunt, wore a black and silver-coloured silk gown; and a white and red carnation and rosebud wristlet. Rabbi Morris Noble, of Chicago, Illinois, cousin, asked the blessing, and performed the prayer service, with the assistance of Michael. Helen Ostro, 116 Westmount Avenue, cousin, was master of ceremonies. Rabbi S. Burak, principal of the Associated Hebrew School, spoke. Helen Ostro, sister, also made a speech. Taking part in the candle lighting ceremony were: Mr. and Mrs. H. Ostro, and Helen and Michael, 114 Westmount Avenue; Mrs. Helen Hersh, of New York; and Mrs. S. Ostro, of Sao Paulo, Brazil, all uncles and aunts; Rabbi and Mrs. Morris Noble, Mr. and Mrs. B. Javasky, and Jerry, Beverley, David, Howard and Susan, 10 Palm Drive; Mr. and Mrs. M. Lister and Miss Beverley Lister, 77 McAllister Avenue; Mr. and Mrs. S. Janowski, and Serka, Joseph and Victor, 7 Vinci Crescent; Mr. and Mrs. R. Applebaum, and Sharon, Marlene and Neil, 197 Tavistock Road; Mr. and Mrs. Herbert Stone, and Terry and Linda, 24 Glenbell Crescent; Miss Gertrude Noble, 67 Borden Street; Mr. and Mrs. Joseph Noble, of Buffalo, New York; Mr. and Mrs. Max Glazier, 555 Sheppard Avenue West; Mrs. Doris Jacobs, and Noland Jacobs, 125 Almore Avenue, all cousins; Mr. and Mrs. L. Lesorgen, of Bayside, New York; Mr. and Mrs. J. Guttman, 28 Beaver Valley Road; Mr. and Mrs. S. Osulky, 3896 Bathurst Street; Charles Osulky, 18 Model Avenue; Mr. and Mrs. M. Ostro, and Elliott and Helen, and Michael Ostro. The orchestra of Murray Alter played. The decorations were of white and red roses, with chrysanthemums and carnations, tinted blue.

Mr. and Mrs. David Cappe, 59 Old Park Road, celebrated the bas-mitzvah of their daughter, Barbara Paula, who was called to the Reading of the Law at Beth Tzedec Synagogue. She is the sister of Maureen, aged fifteen and one-half years; Marla, ten; and Sherry, six; granddaughter of Mr. and Mrs. S. Cappe, 119 Bannockburn Avenue; and of Mr. and Mrs. S. Freedman, 59 Old Park Road. Kiddush was observed, at which three hundred and fifty guests were present. Mrs. David Cappe wore a two-piece, black and white checked, silk and wool suit; and a yellow straw hat. Maureen wore a mulberry-coloured wool suit; and a black velvet hat; Marla, a pink and white linen dress, with a white leather hat; Sherry, a black and white linen dress, with a straw hat. Barbara Paula, the bas-mitzvah girl, wore a gray wool dress, with its own jacket. The same evening, a dinner and dance reception was held, at which four hundred and twenty guests were received, by Mrs. David Cappe, in a pink and green satin, peau de soie gown; with a jewelled bodice, and hemline. Mrs. S. Cappe and Mrs. S. Freedman, the grandmothers, wore pink peau de soie gowns; with beaded bodices, each in a different shade of pink. Maureen wore a white and gold-coloured lace and satin; Marla, a long, white, taffeta dress, with green trimming; and Sherry, a long white, taffeta dress with gold-coloured trimming. Barbara Paula, the bas-mitzvah girl, wore a long, white and green cloqué dress. A. Singer, 495 Wilson Avenue, great-

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uncle, asked the blessing. Maureen Cappe, sister, was master of ceremonies. Taking part in the candle lighting ceremony were: Mr. and Mrs. S. Cappe, and Mr. and Mrs. S. Freedman, grandparents; Mr. and Mrs. A. Singer, 495 Wilson Avenue, Miss Rose Capp, 23 Manning Avenue; Mr. and Mrs. J. McCorrey, 23 Manning Avenue; Mr. and Mrs. R. Greenstein, and Jeffrey, 88 Ridgevale Drive; Nathan Singer, 1747 Bathurst Street; Mr. and Mrs. H. Capp, 89 Marlee Avenue; Mr. and Mrs. A. Capp, and Jason and Barry, 27 Westmount Avenue; Mr. and Mrs. L. Singer, and Michael and Marvin, 14 Kainona Avenue; Mr. and Mrs. D. Priemer, 117 Castlewood Road; Mr. and Mrs. M. Kaye, and Allen and Joshua Kaye; Ben. Freedman, and Mrs. L. Halberstadt, all of New York, all great-uncles and great-aunts; Mrs. Sylvia Berlin, of Cleveland, Ohio; Mr. and Mrs. H. Silvers, of New Jersey; Mr. and Mrs. Jack Unger, Mr. and Mrs. Sol Nachenim and Robert; Mrs. Jane Dobrow, Miss Ann Haber and Mr. and Mrs. J. Haber, all cousins, of New York; Miss Renata Michalovsky, 238 Lonsmount Avenue; Mr. and Mrs. Ralph Sinukoff, and Shelley and Howard, 131 Invermay Avenue; Marilyn Wise; Maureen, Marla and Sherry; Mr. and Mrs. David Cappe, and Barbara Paula Cappe. Out-of-town guests were: Mr. and Mrs. H. Biderman, and Michael and Steven; and Mr. and Mrs. P. Leifman, and Helen and Doreen, of London, Ontario; Mr. and Mrs. J. Rothberg, of Brantford, Ontario; Mr. and Mrs. M. Beube, and Mr. and Mrs. S. Halpern, of Hamilton, Ontario. Apple-green tablecloths, and serviettes, adorned the tables, which were decorated with chrysanthemums, roses, carnations, and snapdragons, in varied shades of pink.

BAR-MITZVAHS

Joshua Jacob, son of Rabbi and Mrs. Walter S. Wurzburger, 25 Heathdale Road, will be called to the Reading of the Law in honour of his bar-mitzvah at Shaarei Shomayim Synagogue, on April 30. He is the brother of Benjamin Wurzburger, seventeen, and Myron, fourteen; grandson of Mrs. Max Rabinovitz, of Boston, Massachusetts; and of Mrs. Hedwig Wurzburger, of New York.

Ronald, son of Mr. and Mrs. Joseph Burkes, 214 Arlington Avenue, will be called to the Reading of the Law in honour of his bar-mitzvah, on April 16, at Shaarei Shomayim Synagogue. He is the brother of David Burkes; grandson of Benjamin Berkovitz, 3560 Bathurst Street.

Mr. and Mrs. Samuel Cantor, of Castlewood Road, celebrated the bar-mitzvah of their son, Earl Franklin, who was called to the Reading of the Law in honour of his bar-mitzvah at Beth Sholom Synagogue. He is the brother of Mrs. Irwin Rechtshaffen (Lenore),

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79 Birkendale Road; and of Mrs. Arthur Goodman (Harriett), 80 Grand Ravine Drive; grandson of Mrs. Esther Rudnick, 3560 Bathurst Street. A family luncheon followed.

ADOPTIONS

Mr. and Mrs. Bruce Rapp (nee Lynda Keyfetz), 630 Roselawn Avenue, announce the adoption of their son, Adam Samuel; grandson of Mr. and Mrs. H. Rapp, 665 Roselawn Avenue; and of Mr. and Mrs. Murray L. Keyfetz, 450 Glencairn Avenue; great-grandson of Samuel Rappaport, 3560 Bathurst Street; and of Mrs. Esther Garfield, 3560 Bathurst Street.

MARRIAGES

RUBIN - YOUNG

The marriage of Miss Cherry Young, daughter of Mr. and Mrs. Marcus Young, 60 Ridgevale Drive, to Gerald Rubin, son of Mr. and Mrs. Alfred Rubin, 77 Collinson Boulevard, was solemnized at Shaarei Tefillah Synagogue, on Sunday, March 20, at six o'clock, by Rabbi Bernard Rosensweig, assisted by Cantor I. Hammerman. The bride was given in marriage by her parents. She wore a white, Empire-styled, peau de soie gown, with lace. The sleeveless bodice was adorned with an elbow-length cape of lace; and the A-line skirt had a long train of organza, appliqued with lace. Her shoulder-length, tulle illusion veil, was attached to a tiara of lace flowers; and she carried a bouquet of white orchids, and freesia, with an essence of myrtle. Miss Irene Epstein, cousin of the bride, was maid of honour. She wore an Empire-styled, pale primrose, peau de soie gown; with a scooped neckline, with a beaded band at the Empire waist; and with an A-line skirt. A matching head-band was entwined through her hair-dress; and her bouquet was of primrose-tinted roses. Misses Marsha Wosnick, and Cynthia White, cousin of the bride, were bridesmaids; and Misses Cathy Bergort and Isabelle Fealdman, were junior bridesmaids. They wore gowns similar to that of the maid of honour; and the bridesmaids carried flowers similar to that of the maid of honour; and the junior bridesmaids, carried roses and violets. Joseph Gordon was best man. Stanley Young, brother of the bride; Charles Goldner, Paul Gordon, and Rubin Feldman, were ushers. Canopies entwined with white roses and chrysanthemums, decorated the Synagogue. Two hundred guests were received. Tall centre-pieces of spring flowers adorned the tables, which were decorated with tulle and blue flowers. Mrs. Marcus Young, mother of the bride, wore an Indian sari-styled, pale pink and gold-coloured, silk gown; with a matching cocktail coat; a leaf head-piece; and a white orchid, pinned to her handbag. Mrs. Alfred Rubin, mother of the groom, wore a pale blue, silk chiffon gown, trimmed with blue beads; a blue beaded head-piece; and a white orchid wristlet. Mr. and Mrs. Gerald Rubin spent their wedding trip in Bermuda, going via Air Canada; the bride travelling in a camel-coloured, cashmere sleeveless suit; with a matching coat, lined with burnt-orange silk; a camel-coloured hat, trimmed with burnt-orange ribbon; and an orchid corsage. They have taken up residence at 1 Canyon Avenue. Out-of-town guests were: Mr. and Mrs. Irving Young, of London, England, uncle and aunt of the bride; Mr. and Mrs. B. White, and Mr. and Mrs. Marshall Miller, of Detroit, Michigan, cousins of the bride; Miss Fanny Morris, aunt of the groom; and Mr. and Mrs. B. Sevack, all of Montreal, Que.

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BIRTHS

Born, to Mr. and Mrs. Paul Steinberg (nee Sharon Zeidenberg), 399 Cortleigh Boulevard, on February 14, at the New Mount Sinai Hospital, a son, Asher Hillel (Kenneth Allen); grandson of Mr. and Mrs. Gordon Steinberg, 120 Almore Avenue; and of Mr. and Mrs. Max Zeidenberg, 399 Cortleigh Boulevard. Godparents are Stephen Cooper, 4854 Bathurst Street; and Miss Mildred Scheinert, 23 Allingham Gardens, aunt. Barry Skopit, 602 Grand Ravine Drive, held the baby during the ceremony.

Born, to Mr. and Mrs. Hershel Okun (nee Suzy Rosberg), 336 Keewatin Avenue, on March 4, at the Toronto General Hospital, a son, Stephen Jonathan; grandson of Mr. and Mrs. Meyer Okun, 31 Whitmore Avenue; and of Mr. and Mrs. Harold Rosberg, of Niagara Falls, New York; great-grandson of Mr. and Mrs. Leo Hirschowitz, and of Mrs. Mary Rosberg, all of Niagara Falls, New York. Meyer Okun, and Harold Rosberg, grandfathers; and Leo Hirschowitz, great-grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Bernard Goldstein (nee Evelyn Klinger), 190 Borden Street, on February 24, at the New Mount Sinai Hospital, a daughter, Doba Chaiya; sister of Saul Brian, aged eight years; Susan Diane, six; and William Reuben, two and one-half; granddaughter of Mr. and Mrs. Leon Klinger, 190 Borden Street; Mr. and Mrs. Benjamin Leslie, 40 Orchard Crescent; and the late Mr. and Mrs. Reuben Goldstein; great-granddaughter of Mrs. Sarah Weinberg, 40 Orchard Crescent.

Born, to Dr. and Mrs. Max Balshin (nee Hilda Ingeroff), 1840 Bathurst Street, on March 4, at the New Mount Sinai Hospital, a son, Bradley Todd; brother of Deborah, aged six years; and Wayne, three; grandson of Mr. and Mrs. Rubin Balshin, 75 Combe Avenue; and of Mrs. Rachel Ingeroff, of Hamilton, Ontario. Godparents are Dr. and Mrs. Bernard Balshin, 6 Strathearn Road, uncle and aunt. Dr. Balshin held the baby during the ceremony.

Born, to Mr. and Mrs. Allen Lastman (nee Terry Greenwood), 12 Rockford Road, on March 6, at the New Mount Sinai Hospital, a son, Tracy Howard; brother of Todd, aged three and one-half years; grandson of Mr. and Mrs. S. Greenwood, 141 Chelmsford Avenue; and of Mr. and Mrs. L. Lastman, 11 Shallmar Boulevard; great-grandson of Z. Lastman, 2700 Bathurst Street; and Mrs. Bessie Stoneman, 3560 Bathurst Street; and of I. Greenwood, 141 Chelmsford Avenue. Godparents are Mr. and Mrs. H. Finewax, 140 Viewmount Avenue, great-uncle and great-aunt. L. Lastman, grandfather, held the baby during the ceremony.

Born, to Dr. and Mrs. Charles Siegel (nee Marilyn Elkind), 611 Vesta Drive, on February 22, at the New Mount Sinai Hospital, a son, Mori; grandson of Mr. and Mrs. Harry Seigel, 2603 Bathurst Street; and of Mrs. Izzie Golombeck (Beatrice), 555 Sheppard Avenue West; great-grandson of Mrs. Ida Douglas, 42 Rosebury Road. Godparents are Mr. and Mrs. Marvin Elkind, 11 Marathon Crescent, uncle and aunt. Harry Siegel, grandfather, held the baby during the ceremony.

DEATHS

Marks D. Paul (Mac), died on February 13, at the Baycrest Hospital, at the age of fifty-three years. He is survived by his wife Mrs. Shirley Paul, a son, Jeffrey Paul; and a daughter, Lenore; his mother, Mrs. Bessie Paul, 1660 Bathurst Street; two brothers, Sydney Paul, 11 Shallmar Boulevard; and Samuel Paul, 51 Hillmount Avenue; one sister, Mrs. Murray Kurtz (Florence), 49 Hillmount Avenue. Rabbi Jordan Pearlson officiated at the funeral service at College Memorial Chapel. Interment was at the Sons of Jacob Section, Dawes Road Cemetery. Shiva was at the home. Mr. Paul was a member of the Sons of Jacob Synagogue, and of the Wilson Heights Lodge, Bnai Brith.

Mrs. Dora Dodick, of Fort William, Ontario, died on December 28, at the age of sixty-four years. She is survived by her husband, Abraham Dodick; four sons, Murray Dodick, and Dr. Cecil Dodick, both of Fort William, Ontario; Samuel Dodick and Dr. Jack Dodick, both of New York; two daughters, Mrs. I. H. Mazer (Fay), of Winnipeg, Manitoba; and Mrs. Irving Grosfield. She was the mother of the late Dr. Harry Dodick of Fort William; and she is survived by ten grandchildren: David and Helen, children of Mr. and Mrs. Murray Dodick; Randy and Sue-Ellen, children of Dr. and Mrs. Cecil Dodick; Murray and Judith Mazer; David Michael, son of Dr. and Mrs. Irving Grosfield; and Elyssa, Mark, Michelle, children of Mrs. Marsha Dodick, and the late Dr. Harry Dodick. Rabbi D. Feurst officiated at the funeral service. Interment was at Shaarei Shomayim Memorial Park. Shiva was observed privately. Mrs. Dodick was a member of Shaarei Shomayim Sisterhood; and of the National Council of Jewish Women.

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TORONTO MEETINGS

★ ALTERS' COUSINS ★ CLUB

Held their first Purim party, for adults and children, at luncheon; travelogues, cartoons, and games. Ed. Crystal, dressed as a clown, and distributed grab bags, balloons and favours to the children. Jeffrey Alter, 700 Briar Hill Avenue, was awarded the prize donated by Jack Klein, for the best costume. Others taking part in the costume contest were: Brenda, Erwin and Colin Klein, 78 Invermay Avenue; Richard Miller, 2700 Bathurst Street; Brian and Frank Nelson, 54 Letchworth Crescent; David and Sandi Salem, 22 Robbie Avenue; Marshall, Francine and Joel Usher, 2 Yatescastle Drive; Jacqueline Alter, 12 Invermay Avenue; Janice Goldstein, 146 Scarle Avenue; Jerry and Sherri Alter, 47 Brookview Drive; Paul Alter, 63 Prue Avenue; Pam, Renee and Cheryl Blackstien, 6 Hyfan Court; Melissa Collins, 11 Goldfinch Court; Gary and Jason Crystal, 10 Sunnycrest Road; and Leslie Cohen, 58 Beverley Street. Mrs. Harve Miller was convener, assisted by: Mesdames Ann Moss, Ed. Crystal and Albert Alter.

★ BETH TZEDEC ★ SYNAGOGUE

Dr. Stuart E. Rosenberg, Rabbi: The Combined Sisterhood, and Men's Club "Twentieth Century Jewish Art Exhibition," will be sponsored by them, between May 1 and May 5, at the Synagogue. Mrs. Fred Weinberg, is chairman; and Ralph Milrod, vice-chairman. The committee is: Mr. and Mrs. Murray Levin, Mr. and Mrs. Jack Orenstein, Mrs. Ralph Milrod, Mrs. Israel Shopsowitz, Milton Graff, Earl Eisenstat, Mrs. David List, Jules Surdin, Mrs. H. White; and Mrs. Benjamin Levinter, publicity chairman. Drama Group of the Young Adult Congregation held their first variety show, direction of Leonard Gibson. Taking part were: Misses Susan Dolgy, Andrea Paul, Marilyn Schipper, Susan Schiffer, Lynn Shiner, Billie Ellen Walfish; and Jerrold Greenspan, David Grossman, Donald Witchel, and David Zweig. Richard Cooper is president of the Drama Group. Talmudic Study Group heard Dr. Morris L. Rotstein speak on "The Psychological Effects On the Execution of A Person Condemned in The Talmudic, And Of Modern Times." The studies are conducted in Hebrew, Yiddish and English; every Saturday afternoon, at the chapel of the Synagogue, two hours prior to Mincha services. A new study will be headed by Julius Marcus, 14 Menin Road; public is invited.

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★MIZRACHI HAPOEL★ HAMIZRACHI

Senior Women held a Moess Chittin tea at the home of Mrs. A. Biderman, 3575 Bathurst Street. Mrs. S. Weingarten, president, received the guests. The tables were adorned with white, embroidered, linen tablecloths; with centrepieces of roses, carnations, chrysanthemums, ferns, and ivy; flanked by white candles. The tea was poured by Mesdames S. Weingarten, president; R. Troster, first vice-president; F. Douglas, S. Freedman, H. Rosenberg, Rebecca Rosenkranz, Sarah Anisman, H. Stein, and P. Chud. The conveners were: Mesdames A. Green, P. Heller, A. Fried, S. Freedman, M. Freedman, A. Tennenbaum, C. Eisenberg, F. Boimal, and G. Stern, honorary president. Mrs. L. B. Sternberg, recording secretary; Mrs. Fanny Heller, treasurer and Mrs. M. Bomberg, secretary, received the donations: Mrs. J. Sugar, a member of the group, and Mr. Sugar, formerly of 526 Glencairn Avenue, who are taking up permanent residence in Jerusalem, Israel, were wished bon voyage by the members. Minnie Etlin Chapter luncheon meeting at the home of Mrs. George Panzer, 54 Bainbridge Avenue. Mrs. Jack Tarshis, president, presided. Mrs. Max Kurtz is convener for the theatre night, on Tuesday, April 19. Mrs. Philip Tarnow, rummage sale convener; and Mrs. Panzer, convener of the project of "Mother In Israel," reported. A donor dinner will be held in June. A poem written by Maxine Granofsky, daughter of Mr. and Mrs. Phillip Granofsky, entitled "Why I Am A Jew," was read at the meeting. Mrs. Samuel Warnick and Mrs. Morris Swartz, are raffle conveners. A raffle donated by the hostess was won by Mrs. H. Direnfeld.

★ PIONEER WOMEN ★

Club Avodah: Mrs. C. Bokser, president, presided. Minutes and Council minutes were read by Mrs. L. Feuer, secretary. A report on the donor project was given by Mrs. C. Bokser, in the absence of Mrs. N. Wagner, convener. A rummage sale will be held the first week in April. Mrs. M. Pollack is convener. Toronto Branch "International Women's Day theme was "The Extraordinary Woman". On the panel were: Mrs. Frank Latchford, a former school teacher, who adopted a paraplegic child; a child of Negro-French extraction; had one of her own, and is planning further adoption; Miss Winnifred Hunter, a former school teacher, and now Superintendent of the Hope Harbour Home for Rehabilitation of Wayward Girls; Mrs. J. L. Kronick, secretary of the Ontario Association for children with learning disabilities, and who told of her work with perceptually-handicapped children; Miss Suki Falkner, who is teaching at George Harvey Secondary School, and who worked in India under the Canadian University Overseas Program. Mrs. Thelma Dickman was moderator. Miss Ruth Wolfish is educational program chairman; Mrs. Norman Davis, publicity chairman; and Mrs. S. Resnick, refreshment convener.

★TORONTO ZIONIST★ COUNCIL

Dr. Mark Zimmerman, president: Reverend Richard H. N. Davidson, Minister of Fairlawn United Church in Toronto, will address the April 13 meeting of the Toronto Zionist Council Luncheon Club, at the Primrose Club. Reverend Davidson was one of the two Canadian observers to the Vatican Council recently concluded in Rome, Italy. A graduate of University of Toronto Schools, Victoria College, Emmanuel College and New College in Edinburgh, Reverend Davidson graduated from Victoria University; and was ordained by the Toronto Conference in 1938. He served as a Chaplain with the R.C.A.F. in Canada, and with 162 B.R. Squadron in Iceland and Scotland. He is a past chairman of the North American Area Council, of the Alliance of Reformed Churches, throughout the world; and during his three months' stay in Rome, Italy, was able to take time to make a trip to the Middle-East, visiting Jordan and Israel. "The Vatican Council — Impressions of a Canadian Observer," is the luncheon topic. Rabbi David Monson is chairman. Reservations at Toronto Zionist Office, 787-6171, Mrs. M. Mendelson.

★ GRAND ORDER ★ OF ISRAEL

Lodge No. 2, will hold the next general meeting, on April 18, at the home of Mrs. S. Greisman, 64 Brookview Drive, the sunshine convener. Mrs. H. Berkan, president, will preside. Mesdames S. Freeman, vice-president; E. Payess, past president; J. Swartz, recording secretary; M. Hershberg, treasurer; Milton Karp, publicity and social convener; B. Moroff, S. Connort, S. Kandel, trustees; S. Goldsmith, marshal; R. Goodman, guardian; E. Laderman, financial secretary; and S. Melman, telephone committee, are others of the executive. A sherry luncheon at home of Mrs. S. Goldstein, 382 Vaughan Road, was to honour Mrs. S. Freeman, vice-president, and Mr. Freeman, 55 Fairleigh Crescent, who are leaving for a month's holiday in Israel. Mrs. H. Berkan, president, presided.

★ TEMPLE SINAI ★

Rabbi Jordan Pearlson: The Congregational general meeting on April 21, will elect officers. The nominating committee is: Max Allen, chairman; Harold Strom, Percy Budman, Charles Goldsbie and Mrs. F. Wunch.

★ SINAI SERVICE ★ GROUP

Met at the home of Mrs. Irving Huter, 18 Roberta Drive; the cohostess being Mrs. Ann Strauss. Mrs. Albert Jessel, president, presided. Mrs. Rebecca Field reported on the theatre night, on April 27; for the Canadian Cancer Research Foundation. Mesdames Albert Jessel, president; Michael Freedman, immediate past president; Louis Tanz, honourary president; Ben-

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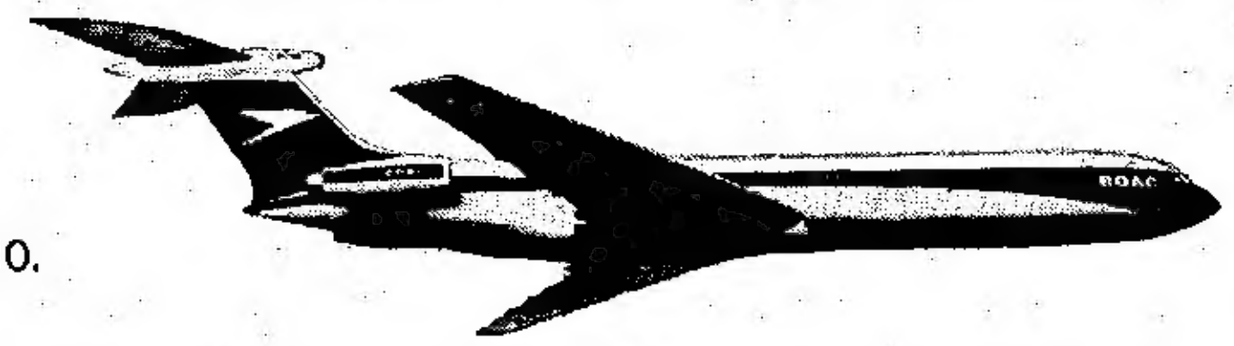

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jamin Walker, Mac Katzman and Benjamin Liebesman, vice-presidents; Esther Lewis, Carl Israelson, Mac Friedman, Robert Gall, Louis Lightman, I. Cowitz, Moe Cadesky, and Celia Cohen; Charles Sutton and Thomas Mallen, are officers and conveners. Committee chairmen are: Mesdames Samuel Sollens, Dora Teperman, Roy Rubinoff, Louis Silver, Jack Raynor, Nathan Gollom, Irving Salsberg, Harry Tobe, Anne Strauss, Dora Teperman, Thomas Mallen, Charles Sutton, Samuel Sussman, and Rebecca Fields.

★ CANADIAN DIABETIC ASSOCIATION ★

Toronto District Branch meetings will resume in September. Executive is: James Gordon, 52 Bearbury Drive, president; N. D. Coo, 347 Bay Street, and Mrs. W. McBride, 9 Finchgate Court, vice-presidents; Mrs. K. Wade, 674 Broadview Avenue, secretary; H. Cowan, 1137 Royal York Road, treasurer; and Sonnee Cohen, 159 Waterloo Avenue, membership chairman. Mr. Cohen has started a project called "Radios For Shut-Ins," which collects radios in working or repairable condition. Call Mrs. K. Wade, 466-2854, afternoons only; or Sonnee Cohen, ME. 3-2161.

ENGAGEMENTS

Rabbi and Mrs. Aaron Zimmerman, 32 Lissom Crescent, announce the engagement of their daughter, Miss Helen Rochelle Zimmerman, to Alan Morrison, son of Mr. and Mrs. Charles Morrison, 17 Corwin Crescent. The wedding will take place on December 18, at Beth Meyer Synagogue.

Mr. and Mrs. Sydney Bly, 57 Ridge Hill Drive, announce the engagement of their daughter, Miss Enid Heather Bly, to Malcolm, Harry Faust, son of Mrs. Ethel Faust, 4981 Bathurst Street. The marriage will take place on next March, at Beth Emeth Bais Yehuda Synagogue.

Mr. and Mrs. Dan. Sloven, 2500 Bathurst Street, announce the engagement of their daughter, Miss Enid Coreen Sloven, to Barry Howard Korzen, son of Mr. and Mrs. Harry Korzen, 57 Castleknock Road.

Mr. and Mrs. Israel M. Ward, of Auburn, Maine, announce the engagement of their daughter, Miss Susan Ward, to Howard Stanley Swartz, son of Mr. and Mrs. Manning F. Swartz, 249 Hillhurst Boulevard, formerly of Oshawa, Ontario.

BIRTHS

Born, to Mr. and Mrs. Charles Russell (nee Frances Shenfeld), 8 Kingsbridge Court, on March 3, at the Toronto East General Hospital, a daughter, Rose Ann; granddaughter of Mr. and Mrs. A. Shenfeld, 10 Shallmar Boulevard; and of Mrs. E. Russell, of Camington, Ontario.

Born, to Mr. and Mrs. Sherrold Kovinsky (nee Beverly Cohen), 8 Kingsbridge Court, on December 20, at the New Mount Sinai Hospital, a son, Mark Allen; brother of Beth-Lee, aged two years; grandson of Mrs. Lottie Kovinsky, 14 Meadowbrook Road; and of Mrs. Tillie Cohen, 2700 Bathurst Street. The godfather, Chaim Weinberg, 58 Fraserwood Avenue, great-uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Ivan Goldman (nee Jeanette Perlman), 25 St. Mary Street, formerly of Israel, on March 23, at the New Mount Sinai Hospital, a daughter, Faye Andrea; granddaughter of Jacob Perlman, 1598 Bathurst Street, formerly of Australia; and of Mr. and Mrs. Abraham Goldman, of Johannesburg, South Africa; great-granddaughter of Mrs. Mathilda Perlman, 1598 Bathurst Street.

Born, to Mrs. and Mrs. Albert Kruger (nee Shirley Ladowsky), 61 Greenwin Village Road, on March 7, at the Branson Hospital, a son, Stuart Ian; brother of Richard, aged four; and Howard, two; grandson of Phillip Kruger, of Toronto, and the late Mrs. Rose Kruger; and of Mr. and Mrs. Louis Ladowsky, 61 Greenwin Village Road. Godparents are Hyman Hartman, 33 Diana Drive; and Mrs. Ralph Fisher, 678 Briar Hill Avenue. Joseph Zarner, cousin, held the baby during the ceremony.

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THE SHULCHAN ARUCH, THE ORAL LAW, ON ITS FOUR-HUNDREDTH ANNIVERSARY

(Continued from Page Seventy-Four)

famous were the compilation of the founder of Chabad, Rav Shneur Zalman of Ladi; and that of Rav Shlomo Ganzfried, of Ungvar, which is still in such demand that it enjoys an almost annual reprint.

In the Shulchan Aruch is crystallized that specific ethos that characterized Jewish piety since the days of Ezra. The idea of a Divine Law regulating and thus sanctifying human life in all its manifestations down to the smallest detail had always been the guiding star of Jewish religiosity. Compared with it, all other religious movements and currents, significant as they may have been, were but eddies in a great and majestic stream.

Its relevance to contemporary Jewish life: If we ask ourselves, objectively, what the term "Judaism" means if viewed historically and existentially, then the only answer available would be: Torah and Mitzvot, as expressed in Halacha, Jewish Law. Any other interpretation of this term would be purely subjective.

"Ideological" Judaism, or "Theological" Judaism, has been translated in various ways in different eras. "Existential" Judaism, that way of life which bestows on its adherents not only the gift of "continuity" but also blesses them with a deep sense of "identity" with our forbears and our history, is tantamount to only one set of values, systematic Halacha. All other systems of Jewish thought and ideology were only peripheral to this central, existential, life-giving fount of holiness. They were, and are, nothing more than partial glimpses and fleeting flashes of the fundamental, all-sustaining structure that is genuine historical Judaism.

The Bible has been accepted as Holy Writ by most of mankind; Jews and non-Jews alike. But it has not made Jews of all those who recognize it. What has molded Jews into the distinct people known to history, is only the Oral Law, derisively called by some, Rabbinic Judaism.

The Talmud, systematized in the Shulchan Aruch, is thus the only responsible factor for the preservation of the unity and the identity of our people. Its relevance for those interested in the continuity of our people's existence must therefore be beyond question.

There is no truth in the assertion that Jewish law is static and frozen! Volumes of Chidushei Torah, Torah innovations and Responsa, are being written and printed, year after year. But this on-going process of interpreting the Law can be done only by competent Halachists who themselves live by the Law. All others do not renew the Law but abolish it.

There are, however, people in the world today, even amongst Jews, who preach that God is dead. These "death of God theologians" follow Nietzche's rallying cry to its logical conclusion. If there is no God Who acts in human history, then there is obviously no reason for following and observing His law.

This type of reasoning, as attractive as it may sound, is nevertheless fallacious. For, just as man is a thinking and reasoning creature, so is he a believing and responsible creature. Man's humanity is contained only in his duties and responsibilities. Man knows that he cannot be redeemed without being responsible. The historical Jew finds expression for his urge for duty within the framework of the Law. He considers himself commanded. The Shulchan Aruch is thus for him a guide for living a truly human, redemptive life.

Dr. J. B. Soloveitchik, in his recent essay, (Tradition, Summer 1965, p. 64) states this truism more succinctly. "The cultural message of faith changes, indeed, constantly, with the flow of time, the shifting of the spiritual climate, the fluctuations of axiological moods, and the rise of social needs. However, the act of faith itself is unchangeable, for it transcends the bounds of time and space. Faith is born of the intrusion of eternity upon temporality. Its essence is characterized by fixity and enduring identity."

Traditional Jewry therefore accepts the opening words in the first paragraph of the first chapter of the first book of the Codes, the Orach Chaim, as valid and relevant for the contemporary Jew, as they were for all past generations. "I have set the Lord always before me" (Psalms XVI, 8) is an all-important rule in the conduct of the righteous man. He must therefore never fear or be influenced by those who taunt, mock, or reproach him."

Pictured is a table setting arranged for Tiffany and Co., in New York, by Mrs. Joan Comay, whose husband, Michael Comay, is a former Ambassador of Israel to Canada, and now Israeli Ambassador at United Nations. The Israeli table was one of a number of tables in an exhibition of international table settings. Israel's table was designed around the blue and white colour scheme of the Israel flag, used in the background. Small pots of hyacinths frame the centrepiece sculpture, "Ritual Group", by Elbert Weinberg. The Spode china plates, are the Consul pattern, rimmed in cobalt-blue and gold, set on smoky crystal plates, and the wine and water goblets are banded in blue and gold. On the white linen napkins, the crest of Israel is embroidered in blue. Two small, antique blue, Israeli glass jars hold the cigarettes. The table is cork, and wood. Modern armchairs, set on each side of the table, were upholstered in royal blue. This was thought to be one of the most beautiful tables in the entire exhibition. The Spode Consul pattern is one of the older patterns of Spode, now enjoying new popularity.

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Therefore, should Jewish people who wore [illegible] Jewish genius could never